

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 7th February 1914.

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PART I OF WEEKLY REPORT.

List of Vernacular Newspapers and Periodicals.

[Corrected up to the 1st December 1913.]

| No. | Name of publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|------------------|-----------------------------------|------------------|------------|---|--------------|
| <i>Assamese.</i> | | | | | |
| 1 | "Bunhi" (P) ... | Calcutta ... | Monthly | Lakshmi Nath Bis Borua, Hindu, Brahmin; age about 45 years. | 700 |
| 2 | "Kabita-Lata" (P) ... | Do. ... | Quarterly | Niltantha Barua, Brahmin | 400 |
| <i>Bengali.</i> | | | | | |
| 3 | "Aitihāsik Chitra" (P) ... | Calcutta ... | Monthly | Nikil Nath Ray, Hindu, Brahmin; age 48 years. | 500 to 800 |
| 4 | "Alaukik Rahasya" (P) ... | Do. ... | Do. | Kshirod Prasad Vidyabinode | 700 |
| 5 | "Alochana" (P) ... | Howrah ... | Do. | Jogendra Nath Chatterji, Hindu, Brahmin; age 47 years. | 500 |
| 6 | "Ananda Sangit Patrika" (P) ... | Calcutta ... | Do. | A. Chaudhuri Pratibha Devi, Hindu, Brahmin; age 45 years. | ... |
| 7 | "Archana" (P) ... | Do. ... | Do. | Keshab Chandra Gupta ... | 800 |
| 8 | "Arghya" (P) ... | Do. ... | Do. | Amulya Charan Sen, Hindu, Tambuli; age 36 years. | 700 |
| 9 | "Aryya Gourab" (P) ... | Kishoreganj ... | Do. | Bhairab Chandra Chaudhuri, Hindu, Brahmin; age 48 years. | 1,000 |
| 10 | "Aryya Kayastha Patrika" (P) ... | Calcutta ... | Do. | Kali Prasanna Sarkar, Hindu, Kayastha; age 72 years. | 500 |
| 11 | "Aryya Kayastha Pratibha" (P) ... | Do. ... | Do. | Ditto ditto ditto | 500 |
| 12 | "Aryyabarta" (P) ... | Do. ... | Do. | Hemendra Prasad Ghosh | 1,000 |
| 13 | "Atithi" (P) ... | Do. ... | Do. | Bhabataran Das; age 23 years | 200 |
| 14 | "Avasar" (P) ... | Do. ... | Do. | Surendra Chandra Dutta, Hindu, Tanti; age 23 years. | 1,800 |
| 15 | "Ayurveda Bikas" (P) ... | Dacca ... | Do. | Sudhansu Bhushan Sen | ... |
| 16 | "Ayurveda Hitaishini" (P) ... | Do. ... | Do. | Nalini Kanta Das Gupta | 500 |
| 17 | "Ayurveda Patrika" (P) ... | Calcutta ... | Do. | Kaviraj Dinanath Kaviratna Sastri | ... |
| 18 | "Ayurveda Prachar" (P) ... | Nadia ... | Do. | Kaviraj J. K. Ray, Hindu, Brahmin; age 37 years. | 5,000 |
| 19 | "Baisya Barujibi Patrika" (P) ... | Jessore ... | Do. | Prasanna Gopal Roy, Hindu, Barui; age 63 years. | 500 |
| 20 | "Baishnava Samaj" (P) ... | Calcutta ... | Bi-monthly | Surendra Mohan Adhikary | 500 |
| 21 | "Baisya Patrika" (P) ... | Jessore ... | Monthly | Prasanna Gopal Roy | ... |
| 22 | "Balak" (P) ... | Calcutta ... | Do. | J. M. B. Duncan | 9,800 |
| 23 | "Balyasram" (P) ... | Do. ... | Do. | Taraprasanna Ghosh Bidyabenode, Hindu; age about 36 years. | 200 |
| 24 | "Bamabodhini Patrika" (P) ... | Do. ... | Do. | Sukumar Dutt | 700 |
| 25 | "Bandana" (P) ... | Baidyabati ... | Do. | Ishan Chandra Sen, Brahmo; age 65 years. | 150 |
| 26 | "Bangabandhu" (P) ... | Dacca ... | Do. | Sailes Chandra Mazumdar, Hindu, Brahmin; age 42 years. | 900 |
| 27 | "Bangadarsan" (P) ... | Calcutta ... | Do. | Kanai Lal Das, Hindu, Karmakar; age 28 years. | 1,500 |
| 28 | "Bangaratna" (N) ... | Krishnagar ... | Weekly | Behary Lal Sarkar, Hindu, Kayastha; age 56 years. | 15,000 |
| 29 | "Bangavasi" (N) ... | Calcutta ... | Do. | Pravas Chandra Dutt Gupta, Hindu, Tamuli; age 35 years. | 480 |
| 30 | "Bangiya Baisya Suhrid" (P) ... | Murshidabad ... | Monthly | Rama Nath Mukherji; age 62 years... | 453 |
| 31 | "Bankura Darpan" (N) ... | Bankura ... | Weekly | Amulya Charan Ghosh; age 35 years | 800 |
| 32 | "Bani" (P) ... | Calcutta ... | Monthly | Durga Mohan Sen, Hindu, Baidya; age 35 years. | 625 |
| 33 | "Barisal Hitaishi" (N) ... | Barisal ... | Weekly | Sasi Bhushan Mukherji and Haripada Adhikary; age 41 years. | 19,000 |
| 34 | "Basumati" (N) ... | Calcutta ... | Do. | Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years. | 550 |
| 35 | "Bhakti" (P) ... | Howrah ... | Monthly | Srimati Swarna Kumari Devi | 12,000 |
| 36 | "Bharati" (P) ... | Calcutta ... | Do. | Pran Krishna Pyne | 800 |
| 37 | "Bharat Chitra" (N) ... | Do. ... | Weekly | Srimati Saraju Bala Dutt, Brahmo; age 31 years. | 450 |
| 38 | "Bharat Mahila" (P) ... | Dacca ... | Monthly | Bai Saheb Giris Chandra Bagchi | 250 |
| 39 | "Bhisak Darpan" (P) ... | Calcutta ... | Do. | Amulya Charan Vidyabhushan and Jaladhar Sen. | 1,000 |
| 40 | "Bharatbarsha" (P) ... | Do. ... | Do. | Dr. Amrita Lal Sarkar | 300 |
| 41 | "Bijnan" (P) ... | Do. ... | Do. | Devendra Nath Chakravarty, Hindu, Brahmin; age 39 years. | 960 |
| 42 | "Birbhum Varta" (N) ... | Suri ... | Weekly | Divakara Banerji, Hindu, Brahmin; age 43 years. | 325 |
| 43 | "Birbhum Hitaishi" (N) ... | Bolpur ... | Do. | Kulada Prasad Mullick, Hindu, Brahmin; age 32 years. | 1,500 |
| 44 | "Birbhumi" (P) ... | Calcutta ... | Monthly | Nilratan Mukherji, Hindu, Brahmin; age 45 years. | 600 |
| 45 | "Birbhum Vasi" (N) ... | Rampur Hat ... | Weekly | | |

| No. | Name of publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. | No. | Name of publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|---------------------------|---------------------------------------|------------------|-----------------------------|--|----------------|-----|----------------------|------------------|----------|--------------------------------|--------------|
| <i>Bengali—continued.</i> | | | | | | 91 | "Ja" | | | | |
| 46 | "Brahman" (P) | Bagerhat | Monthly | Nitya Gopal Chakravarty, Hindu, Brahmin; age 46 years. | 160 | 92 | "Ja" | | | | |
| 47 | "Brahman Samaj" (P) | Calcutta | Do. | Pandit Basanta Kumar Tarkanidhi | 1,000 | 93 | "Ja" | | | | |
| 48 | "Brahma Vadi" (P) | Barisal | Do. | Monomohan Chakravarty, Brahmo; age 52 years. | 636 | 94 | "Ja" | | | | |
| 49 | "Brahma Vidya" (P) | Calcutta | Do. | Rai Purna Dev Narayan Singh Bahadur and Hirendra Nath Dutta. | 800 | 95 | "Ju" | | | | |
| 50 | "Bratya" (P) | Jayanagar | Do. | Baicharan Sadder, Hindu, Bratya Kshatriya, Poda; age 36 years. | About 500 | 96 | "J" | | | | |
| 51 | "Burdwan Sanjivani" (N) | Burdwan | Weekly | Prabodhananda Sarkar, Hindu, Kayastha; age 31 years. | 1,000 | 97 | "E" | | | | |
| 52 | "Byabasa O Banijya" (P) | Calcutta | Monthly | Sachindra Prosad Basu | ..... | 98 | "E" | | | | |
| 53 | "Byabasayi" (P) | Do. | Do. | Haripada Banerji | ..... | 99 | "E" | | | | |
| 54 | "Chabbis Pargana Vartavaha" (N) | Bhawanipur | Weekly | Hem Chandra Nag, Kayastha; age 30 years. | 500 to 700 | 100 | "I" | | | | |
| 55 | "Charu Mihir" (N) | Mymensingh | Do. | Vaikantha Nath Sen, Hindu, Kayastha; age 42 years. | 800 | 101 | "I" | | | | |
| 56 | "Chhatra Sakha" (P) | Dacca | Monthly | ..... | 500 | 102 | "I" | | | | |
| 57 | "Chhatra Suhrid" (P) | Do. | Do. | ..... | 400 | 103 | "I" | | | | |
| 58 | "Chikitsa Prakas" (P) | Nadia | Do. | Dr. Dharendra Nath Haldar, Hindu, Brahmin. | 1,000 | 104 | "I" | | | | |
| 59 | "Chikitsa Sammilani" (P) | Calcutta | Do. | Kaviraj Paresch Nath Sarma, Hindu, Brahmin, and Kaviraj Girija Bhusan Ray, Vaidya. | 500 | 105 | "I" | | | | |
| 60 | "Chikitsa Tatva Vijnan" (P) | Do. | Do. | Binode Lal Das Gupta, Vaidya; age 38 years. | 300 | 106 | "I" | | | | |
| 61 | "Chinsurah Vartavaha" (N) | Chinsura | Weekly | Dina Nath Mukherji | 1,000 | 107 | "I" | | | | |
| 62 | "Dainik Chandrika" (N) | Calcutta | Daily, except on Thursdays. | Haridas Dutta, Hindu, Kayastha; age 42 years. | 2,000 | 108 | "I" | | | | |
| 63 | "Dacca Prakas" (N) | Dacca | Weekly | Mukunda Vihari Chakravarty, Hindu, Brahmin; age 41 years. | 600 | 109 | "I" | | | | |
| 64 | "Darsak" (N) | Calcutta | Do. | ..... | ..... | 110 | "I" | | | | |
| 65 | "Devalya" (P) | Do. | Monthly | Girija Sankar Rai Chowdhuri, M.A. | 800 | 111 | "I" | | | | |
| 66 | "Dharma-o-Karma" (P) | Do. | Quarterly | Sarat Chandra Chowdhuri, Hindu, Brahmin. | 1,000 to 1,300 | 112 | "I" | | | | |
| 67 | "Dharma Tatva" (P) | Do. | Fortnightly | Vaikuntha Nath Ghosh, Brahmo | 300 | 113 | "I" | | | | |
| 68 | "Dharma Pracharak" (P) | Do. | Monthly | Nrisingha Ram Mukherji, Hindu, Brahmin; age 50 years. | 2,000 | 114 | "I" | | | | |
| 69 | "Diamond Harbour Hitaishi" (N) | Diamond Harbour | Weekly | ..... | ..... | 115 | "I" | | | | |
| 70 | "Dhruba" (P) | Do. | Monthly | Birendra Nath Ghosh, Hindu, Kayastha; age 36 years. | 800 | 116 | "I" | | | | |
| 71 | "Education Gazette" (N) | Chinsurah | Weekly | Mukundadeo Mukherji, M.A., B.L., Brahmin; age 56 years. | 1,500 | 117 | "I" | | | | |
| 72 | "Faridpur Hitaishini" (N) | Faridpur | Fortnightly | Raj Mohan Majumdar, Hindu, Vaidya; age about 76 years. | 300 | 118 | "I" | | | | |
| 73 | "Galpa Lahari" (P) | Calcutta | Monthly | Jnanendra Nath Basu, Hindu, Kayastha; age 35 years. | 600 | 119 | "I" | | | | |
| 74 | "Gandha-Vanik-Hitaishi" (P) | Do. | Do. | Ashutosh Kundu, Hindu, Mudi by caste; age 28 years. | 1,000 | 120 | "I" | | | | |
| 75 | "Gand-guta" (N) | Malda | Weekly | Krishna Chandra Agarwallah | 400 | 121 | "I" | | | | |
| 76 | "Grihastha" (P) | Calcutta | Monthly | Sarat Chandra Dev | 500 | 122 | "I" | | | | |
| 77 | "Hablul-Matin" (N) | Do. | Daily | Saiyid Jelaluddin, Muhammadan; age 61 years. | 500 | 123 | "I" | | | | |
| 78 | "Hakim" (P) | Do. | Monthly | Masihar Rahman, Muhammadan; age 30 years. | 500 | 124 | "I" | | | | |
| 79 | "Haridas or Sri Chauranga Sevaka" (P) | Murshidabad | Do. | Lalit Mohan Banerji, Hindu, Brahmin; age 55 years. | 280 | 125 | "I" | | | | |
| 80 | "Hindusthana" (N) | Calcutta | Weekly | Haridas Datta, Hindu, Kayastha; age 42 years. | 900 | 126 | "I" | | | | |
| 81 | "Hindu Ranjika" (N) | Rajshahi | Do. | Kachimuddin Sarkar, Muhammadan; age 40 years. | 290 | 127 | "I" | | | | |
| 82 | "Hindu Sakha" (P) | Hooghly | Monthly | Raj Kumar Kavyathirtha, Hindu, Brahmin. | 500 | 128 | "I" | | | | |
| 83 | "Hitavadi" (N) | Calcutta | Weekly | Manindranath Basu, Hindu, Kayastha; age 43 years, and 3 others. | 28,000 | 129 | "I" | | | | |
| 84 | "Hitvarta" (N) | Chittagong | Do. | Birendra Lal Das Gupta, Hindu, Vaidya. | 600 | 130 | "I" | | | | |
| 85 | "Homeopathy-Chikitsa Petra" (P) | Calcutta | Monthly | Dr. B. M. Dass, Christian; age 48 years. | 450 | 131 | "I" | | | | |
| 86 | "Homeopathi-Prachar" (P) | Do. | Do. | Probodh Chandra Banerji, Hindu, Brahmin; age 40 years. | 1,000 | 132 | "I" | | | | |
| 87 | "Islam-Abha" (P) | Dacca | Do. | Sheik Abdul Majid | 1,000 | | | | | | |
| 88 | "Islam-Rabi" (N) | Mymensingh | Weekly | Maulvi Naziruddin Ahmad, Muslim; age about 33 years. | 700 | | | | | | |
| 89 | "Jagat-Jyoti" (P) | Calcutta | Monthly | Jnanatana Kaviraj, Buddhist; age 56 years. | 700 | | | | | | |
| 90 | "Jagaran" (N) | Bagerhat | Weekly | Amarendra Nath Basu, Hindu, Kayastha. | About 300 | | | | | | |

| No. | Name of publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|---------------------------|----------------------------|------------------|----------|---|----------------|
| <i>Bengali—continued.</i> | | | | | |
| 91 | "Jahannabi" (P) | Calcutta | Monthly | Sudhakrishta Bagechi, Hindu, Brahmin; age 28 years. | 1,400 |
| 92 | "Janmabhumi" (P) | Do | Do. | Jatindranath Dutta, Hindu, Kayastha; age 30 years. | 300 |
| 93 | "Jasohar" (N) | Jessore | Weekly | Ananda Mohan Chaudhuri, Hindu, Kayastha. | 600 |
| 94 | "Jubak" (P) | Santipur | Monthly | Jnananda Pramanik, Brahmo; age 33 years. | 100 |
| 95 | "Jugi-Sammilani" (P) | Comilla | Do. | Radha Govinda Nath, Hindu, Jugi | 1,500 |
| 96 | "Jyoti" (N) | Chittagong | Weekly | Kali Shankar Chakravarty, Brahmin; age 46 years. | 2,000 |
| 97 | "Kahini" (P) | Calcutta | Monthly | Amulya Charan Sen, Tanti, age 36 years. | 500 |
| 98 | "Kajer Loke" (P) | Do. | Do. | Saroda Prasad Chatterji, Brahmin; age 46 years. | 350 |
| 99 | "Kaljani" (N) | Magura | Weekly | Bisweswar Mukherji, Brahmin; age 48 years. | 500 |
| 100 | "Kanika" (P) | Murshidabad | Monthly | Umesh Chandra Bhattacharya, Hindu, Brahmin; age 37 years. | 125 |
| 101 | "Karmakar Bandhu" (P) | Calcutta | Do. | Banamali Seth, Hindu, Swarnakar; age 42 years. | 500 |
| 102 | "Kasipur-Nibasi" (N) | Barisal | Weekly | Pratap Chandra Mukherji, Hindu, Brahmin; age 68 years. | 500 |
| 103 | "Kayastha Patrika" (P) | Calcutta | Monthly | Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 65 years. | 750 |
| 104 | "Khulnavasi" (N) | Khulna | Weekly | Jatindra Nath Pasu and others, Hindu, Kayastha; age 37 years. | 500 |
| 105 | "Kohinoor" (P) | Calcutta | Monthly | Muhammad Rusun Ali Choudhuri | 700 |
| 106 | "Krishak" (P) | Do. | Do. | Nikunja Behari Dutt | 1,000 |
| 107 | "Krishi-Sampad" (P) | Dacca | Do. | Nishi Kanta Ghosh, Hindu, Kayastha; age 33 years. | 600 |
| 108 | "Kushadaha" (P) | Calcutta | Do. | Jagindra Nath Kundu, Hindu, Brahmo; age 35 years. | 500 |
| 109 | "Mahajan Bandhu" (P) | Do. | Do. | Raj Krishna Pal, Hindu, Tambuli; age 43 years. | 400 |
| 110 | "Mahila" (P) | Do. | Do. | Rev. Braja Gopal Neogi, Brahmo; age 58 years. | 200 |
| 111 | "Mahisya-Mohila" (P) | Do. | Do. | Narendra Nath Das, Hindu, Kaivarta | 1,000 |
| 112 | "Mahisya Samaj" (P) | Do. | Do. | Haripada Haldar, Hindu, Kaivarta; age 80 years. | 200 |
| 113 | "Mahisya-Surhid" (P) | Diamond Harbour | Do. | Kaliprasanna Chakravarty, Hindu, Brahmin. | 350 |
| 114 | "Malda Samachar" (N) | Malda | Weekly | Subodh Chandra Dutt and others, Hindu, Kayastha; age 38 years. | 1,100 |
| 115 | "Manasi" (P) | Calcutta | Monthly | Pagala Charan Ghosh, Hindu, Kayastha; age 41 years. | 1,000 |
| 116 | "Manbhum" (N) | Purulia | Weekly | Umesh Chandra Das Gupta, Hindu, Brahmin; age about 55 years. | About 500 |
| 117 | "Mandarmala" (P) | Calcutta | Monthly | Devdas Karan, Hindu, Sadgope; age 45 years. | 400 |
| 118 | "Medini Bandhab" (N) | Midnapore | Weekly | Manmatha Nath Nag, Hindu, Kayastha; age 36 years. | 600 |
| 119 | "Midnapore Hitaishi" (N) | Ditto | Do. | Shaikh Abdur Rahim and Mozummul Haque | 200 |
| 120 | "Moslem Hitaishi" (N) | Calcutta | Do. | Muhammad Akram Khan, Musalman; age 37 years; and Maulvi Akbar Khan. | 6,300 |
| 121 | "Muhammadi" (N) | Do. | Do. | Hem Chandra Sarkar, Brahmo; age 38 years. | About 1,400 |
| 122 | "Mukul" (P) | Do. | Monthly | Banwari Lal Goswami, Hindu, Brahmin; age 48 years. | 1,000 |
| 123 | "Murshidabad Hitaishi" (N) | Saidabad | Weekly | Aditya Kumar Chowdhuri, Namastudra; age 35 years. | 206 |
| 124 | "Namasudra Suhrid" (P) | Faridpur | Monthly | Ashtosh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years. | 600 |
| 125 | "Nandini" (P) | Howrah | Do. | Amarendra Nath Dutta, Hindu, Kayastha; age 39 years. | 150 |
| 126 | "Nitya Mandir" (P) | Calcutta | Do. | Narayan Chandra Sen, Subarnabanik; age 31 years. | 500 |
| 127 | "Nitya Patrika" (P) | Do. | Do. | Harendra Kishore Roy, Hindu, Kayastha; age 23 years. | 100 |
| 128 | "Nitya Banga" (N) | Chandpur | Weekly | Pancheowri Banerji and Birendra Chandra Ghosh. | 500 |
| 129 | "Nayak" (N) | Calcutta | Daily | Rev. Lal Behari Saha, Christian; age 54 years. | 2,800 |
| 130 | "Nava Jivani" (P) | Do. | Monthly | Devi Prasanna Ray Chowdhuri, Hindu, Brahmin; age 60 years. | 200 to 300 |
| 131 | "Navya Bharat" (P) | Do. | Do. | Madu Sudan Jana, Brahmo; age 44 years. | 1,000 to 1,500 |
| 132 | "Nihar" (N) | Contai | Weekly | | 500 |

| No. | Name of publication. | Where published. | Edition. | Name, cast and age of Editor. | Circulation. |
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| <i>Bengali—continued.</i> | | | | | |
| 183 | "Noakhali Sammilani" (N) | Noakhali Town | Weekly | Rajendra Lal Ghosh, Hindu, Kayastha; age 26 years. | 290 |
| 184 | "Pabna Hitaishi" (N) | Pabna | Do. | Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin; age 36 years. | 350 |
| 185 | "Pallichitra" (P) | Bagerhat | Monthly | Ashu Tosh Bose, Hindu, Kayastha; age 35 years. | About 500 |
| 186 | "Palli Prasun" (P) | Joynagore, 24-Parganas district. | Do. | Keshab Chandra Bose, Hindu, Kayastha; age 32 years. | 500 |
| 187 | "Pallivasi" (N) | Kalna | Weekly | Sasi Bhushan Banerji, Hindu, Brahmin; age 48 years. | 300 |
| 188 | "Pallivarta" (N) | Bongong | Do. | Charu Chandra Roy, Hindu, Kayastha; age 42 years. | 500 |
| 189 | "Pantha" (P) | Calcutta | Monthly | Rajendra Lal Mukherji | 800 |
| 140 | "Patake" (P) | Do. | Do. | Hari Charan Das | 500 |
| 141 | "Paricharak" (N) | Do. | Bi-weekly | Kailas Chandra Sarkar; age 38 years | 400 |
| 142 | "Prachar" (P) | Jayanagar | Monthly | Rev. G. G. Dutt, Christian; age 46 years. | 1,400 |
| 143 | "Praja Bandhu" (N) | Tippera | Fortnightly | Purna Chandra Chakravarti, Kaivarta Brahmin; age 36 years; and others. | 200 |
| 144 | "Prajapati" (P) | Calcutta | Monthly | Jnanendra Nath Kumar | 750 |
| 145 | "Prabhat" (P) | Do. | Do. | Devendra Nath Mitra | 200 |
| 146 | "Prabhakar" (P) | Do. | Do. | Mohammad Aiyub Khan | 500 |
| 147 | "Prakriti" (P) | Do. | Do. | Devendra Nath Sen | 1,000 |
| 148 | "Prantavasi" (N) | Netrokona | Weekly | | |
| 149 | "Prasun" (N) | Katwa | Do. | Banku Behari Ghosh, Goala; age 42 years. | 645 |
| 150 | "Pratiker" (N) | Berhampore | Do. | Kamakshya Prasad Ganguly, Hindu, Brahmin; age 56 years. | 506 |
| 151 | "Prativa" (P) | Dacca | Monthly | Dhirendra Nath Ganguly | 750 |
| 152 | "Prabasi" (P) | Calcutta | Do. | Ashutosh Mukherji | 500 |
| 153 | "Pravasi" (P) | Do. | Do. | Ramananda Chatterji, M.A. | 5,000 |
| 154 | "Priti" (P) | Do. | Do. | Pransankar Sen, M.A. | 300 |
| 155 | "Puja" (P) | Do. | Do. | Kshirode Behari Chowdhury, B.A. | 250 |
| 156 | "Puspodyan" (P) | Do. | Do. | Jnanendra Nath Bose | 200 |
| 157 | "Purulia Darpan" (N) | Purulia | Weekly | Amulya Ratan Chatterji; age 41 years | About 700 |
| 158 | "Rahasya Prakas" (P) | Calcutta | Monthly | Purna Chandra De, Subarnabanik; age 32 years. | 300 |
| 159 | "Rangpur Darpan" (N) | Rangpur | Weekly | Sarat Chandra Majumdar, Hindu, Brahmin; age 43 years. | 400 |
| 160 | "Rangpur Sahitya Parisad Patrika" (P) | Rangpur | Quarterly | Panchanan Sarkar, M.A., B.L. | 500 |
| 161 | "Ratnakar" (N) | Asansol | Weekly | | 200 |
| 162 | "Sadhak" (P) | Nadia | Monthly | Satis Chandra Viswas, Hindu, Kaivarta; age 32 years. | 200 |
| 163 | "Sahitya" (P) | Calcutta | Do. | Suresh Chandra Samajpati | 1,500 |
| 164 | "Sahitya Parisad Patrika" (P) | Do. | Quarterly | Mahamahopadhyaya Satis Chandra Vidyabhusan. | 1,800 |
| 165 | "Sahitya Sanghita" (P) | Do. | Monthly | Shyama Charan Kaviratna | 500 |
| 166 | "Sahitya Samvad" (P) | Howrah | Do. | Pramatho Nath Sanyal, Hindu, Brahmmin; age 33 years. | 1,000 |
| 167 | "Samaj" (P) | Calcutta | Do. | Radha Govinda Nath | 700 |
| 168 | "Samaj Bandhu" (P) | Do. | Do. | Adhar Chandra Das | 450 |
| 169 | "Samaj Chitra" (P) | Dacca | Do. | Satis Chandra Roy | 700 |
| 170 | "Samay" (N) | Calcutta | Weekly | Jnanendra Nath Das | 200 |
| 171 | "Sammilan" (P) | Do. | Quarterly | Kunja Behari Das | 300 |
| 172 | "sammilani" (N) | Do. | Fortnightly | Kali Mohan Bose, Brahmo, age about 40 years. | |
| 173 | "Sammilani" (P) | Do. | Monthly | Bijoy Krishore Acharya, B.A., LL.B., Christian; age 45 years. | 450 |
| 174 | "Sandes" (P) | Do. | Do. | Upendra Kishore Roy Chowdhury, Brahmo; age 45 years. | 300 |
| 175 | "Sanjivani" (N) | Do. | Weekly | Sivanath Sastri, M.A., and others | 6,000 |
| 176 | "Sansodhini" (N) | Chittagong | Do. | Kasi Chandra Das Gupta, Brahmo; age 60 years. | 400 |
| 177 | "Santi" (P) | Do. | Monthly | Atul Chandra Roy Chowdhury, Hindu, Kayastha; age 35 years. | 200 |
| 178 | "Saji" (P) | Calcutta | Do. | | 500 |
| 179 | "Saswati" (P) | Do. | Do. | Nikhil Nath Roy | |
| 180 | "Sansar Suhrid" (P) | Belgachia | Do. | Sarat Chandra Dev | 400 |
| 181 | "Sachchashi Suhrid" (P) | Calcutta | Do. | Sarat Chandra Dev Kavikoumadi, Hindu, Kayastha; age 48 years. | 400 |
| 182 | "Sebak" (P) | Dacca | Do. | Rajani Kanta Guha, Brahmo; age 43 years. | |
| 183 | "Senapati" (P) | Calcutta | Do. | Rev. W. Carey; age 56 years | 200 |
| 184 | "Sisu" (P) | Do. | Do. | Baradakanta Majumdar, Hindu, Kayastha; age 38 years. | 1,300 |
| 185 | "Sourava" | Mymensingh | Do. | Kedar Nath Majumdar | 200 |
| 186 | "Siksha" (P) | Calcutta | Do. | Atul Chandra Sen, M.A., B.L. | 125 |
| 187 | "Sikshak" (P) | Barisal | Do. | Rev. W. Carey; age 56 years | 1,000 |
| 188 | "Siksha Prachar" (P) | Mymensingh | Do. | Maulvi Moslemuddin Khan Chowdhury; age 35 years. | |

| No. | Name of publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|---------------------------|---|------------------|-------------|--|--------------------|
| <i>Bengali—concluded.</i> | | | | | |
| 189 | "Siksha Samachar" (N) ... | Dacca ... | Weekly | Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years. | 1,500 |
| 190 | "Silpa-o-Sahitya" (P) ... | Calcutta ... | Monthly | Manmatha Nath Chakravarti ... | 500 |
| 191 | "Snehamayi" (P) ... | Dacca ... | Do. | Rev. A. L. Sarkar ... | 800 |
| 192 | "Sopan" (P) ... | Do. ... | Do. | Hemendra Nath Datta, Brahmo; age 36 years. | 250 |
| 193 | "Sri Sri Vaishnava Sangini" (P) ... | Calcutta ... | Do. | Madhusudan Das Adhikari, Vaishnav; age 30 years. | 750 |
| 194 | "Sri Sri Vishnu Priya-o- Ananda Bazar Patrika. (N) | Do. ... | Weekly | Rasik Mohan Chakravati Brahmin; age 41 years. | 1,700 |
| 195 | "Subarna-banik" (N) ... | Do. ... | Do. | Kiran Gopal Sinha, Hindu, Subarna- banik; age 29 years. | 1,000 |
| 196 | "Suhrid" (N) ... | Bakarganj ... | Do. | Rama Charan Pal, Hindu, Kayastha | 150 |
| 197 | "Sumati" (P) ... | Dacca ... | Monthly | Purna Chandra Ghosh, Kayastha; age 40 years. | 500 |
| 198 | "Surhid" (P) ... | Calcutta ... | Do. | Jotindra Mohan Gupta, B.L., Hindu, Baidya; age 36 years. | 300 |
| 199 | "Suprabhat" (P) ... | Do. ... | Do. | Sm. Kumudini Mittra ... | 900 |
| 200 | "Suraj" (N) ... | Pabna ... | Weekly | Kishori Mohan Roy, Hindu, Kayastha; age 38 years. | 500 |
| 201 | "Suhrit" (P) ... | Calcutta ... | Monthly | Hari Pada Das, B.A., Brahmo; age 28 years. | 300 |
| 202 | "Sudhi" (P) ... | Howrah ... | Do. | Kalabaran Ghosh, Hindu, Kayastha; age 23 years. | 500 |
| 203 | "Suravi" (P) ... | Contai ... | Do. | Baranashi Banerji, Hindu, Brahmin; age 45 years. | 250 |
| 204 | "Swarnakar Bandhav" (P) ... | Calcutta ... | Do. | Nagendra Nath Shee, M.A., Gold- smith by caste; age 40 years. | 500 |
| 205 | "Swastha Samachar" (P) ... | Do. ... | Do. | Dr. Kartic Chandra Bose, M.B. ... | 4500 |
| 206 | "Tambuli Samaj" (P) ... | Do. ... | Do. | Rajkristo Paul and others ... | 300 |
| 207 | "Tara" (P) ... | Do. ... | Irregular | Tarapada Chatterji; age 28 years ... | 250 |
| 208 | "Tattwa Kaumudi" (P) ... | Do. ... | Fortnightly | Lalit Mohan Das, M.A., and others | 500 |
| 209 | "Tattwa Manjari" ... | Do. ... | Monthly | Kali Charan Basu; age about 40 years | 500 |
| 210 | "Tattwa-bodhini Patrika" ... | Do. ... | Do. | Rabindra Nath Tagore ... | 300 |
| 211 | "Teli Bandhav" (P) ... | Howrah ... | Do. | Bahis Das Pal, Hindu, Teli; age 38 years. | 1,900 |
| 212 | "Toshini" (P) ... | Dacca ... | Do. | Anukul Chandra Gupta, Sastri; age 41 years. | 1,250 |
| 213 | "Trade Gazette" (P) ... | Calcutta ... | Do. | Kamal Havi Mukherji ... | 900 to 2,000 |
| 214 | "Triveni" (P) ... | Basirhat ... | Do. | Satis Chandra Chakravarti ... | 100 |
| 215 | "Tripura Hitaishi" (N) ... | Comilla ... | Weekly | Kamaniya Kumar Singha, Brahmo; age 25 years | 450 |
| 216 | "Uchchasa" (P) ... | Calcutta ... | Monthly | Bhabataran Basu, Hindu, Kayastha; age 32 years. | 150 |
| 217 | "Udbodhana" (P) ... | Do. ... | Do. | Swami Saradananda ... | 1,500 |
| 218 | "United Trade Gazette" (P) ... | Do. ... | Do. | Narayan Krishna Goswami ... | 3,000 to 10,000 |
| 219 | "Upasana" (P) ... | Murshidabad | Do. | Jajneswar Banerji, Hindu, Brahmin; age 56 years. | 250 |
| 220 | "Utsav" (P) ... | Calcutta ... | Do. | Ramdayal Majundar, M.A., and others | 100 |
| 221 | "Vasudha" (P) ... | Do. ... | Do. | Banku Behari Dhar ... | 500 |
| 222 | "Yamuna" (P) ... | Do. ... | Do. | Phanindra Nath Pal, B.A. ... | 900 |
| 223 | "Yogi Sakha" (P) ... | Do. ... | Do. | Adhar Chandra Nath ... | 750 |
| 224 | "Yubak" (P) ... | Santipur | Do. | Yogananda Pramanick ... | 300 |
| 225 | "Vartavaha" (N) ... | Kanaghat | Weekly | Grija Nath Mukherji, Hindu, Brahmin; age 42 years. | 600 |
| 226 | "Vandana" (P) ... | Baidyabati | Monthly | Bipin Chandra Pal and others | 700 |
| 227 | "Vijaya" (P) ... | Calcutta ... | Do. | Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years. | 1,000 |
| 228 | "Viswadut" (N) ... | Howrah ... | Weekly | Abinas Chandra Gupta, Vaidya; age 36 years. | 1,000 |
| 229 | "Viswavarta" (N) ... | Dacca ... | Do. | Jogendra Nath Gupta, Hindu, Vaidya; age 33 years. | 100 |
| 230 | "Vikrampur" (P) ... | Mymensingh | Quarterly | Hara Govinda Siromani ... | ..... |
| 231 | "Vasanti" (P) ... | Ditto | Monthly | ..... | ..... |
| <i>English-Bengali.</i> | | | | | |
| 232 | "Ananda Mohan College Magazine" (P) ... | Mymensingh | Monthly | Kumud Bandhu Chakravarti, Hindu, Brahmin. | 300 |
| 233 | "Bangavasi College Magazine" (P) ... | Calcutta ... | Do. | G. C. Basu ... | 600 |
| 234 | "Dacca College Magazine" (P) ... | Dacca ... | Quarterly | Mr. R. B. Ramsbotham, and Bidhu- bhushan Goswami, Hindu, Brahmin. | ..... |
| 235 | "Dacca Gazette" (N) ... | Do. ... | Weekly | Satya Bhushan Dutt Roy, Baidya; age 46 years. | 500 |
| 236 | "Dacca Review" (P) ... | Do. ... | Monthly | Satyendra Nath Bhadra and Bidhu- bhushan Goswami. | 1,200 |
| 237 | "Jaganath College Maga- zine" (P) ... | Do. ... | Do. | Lalit Mohan Chatterji Brahmo ... | 700 |
| 238 | "Loyal Citizens" (N) ... | Calcutta ... | Weekly | ..... | 600 |

| No. | Name of publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|-----------------------------------|---|------------------|--------------------------|---|--------------|
| <i>English-Bengali—concluded.</i> | | | | | |
| 239 | "Rajshahi College Magazine" (P) | Dacca ... | Quarterly ... | Board of Professors, Rajshahi College | ..... |
| 240 | "Rangpur Dikprokash" (N) | Rangpur ... | Weekly ... | Jyotish Chandra Majumdar | 300 |
| 241 | "Sanjaya" (N) ... | Fardipur ... | Do. ... | Rama Nath Ghosh, Hindu, Kayastha; age about 40 years. | 500 |
| 242 | "Scottish Churches College Magazine." (P) | Calcutta .. | Five issues in the year. | Rev. J. Watt, M.A. ... | 1,200 |
| 243 | "Tippera Guide" (N) ... | Comilla ... | Weekly ... | Rajani Kanta Gupta, Hindu, Vaidya; age 48 years. | 550 |
| <i>Garó.</i> | | | | | |
| 244 | "Achikni Ripeng" (P) ... | Calcutta ... | Monthly ... | E. G. Phillips | 400 |
| 245 | "Phring Phring" (P) ... | Do. ... | Do. ... | ..... | ..... |
| <i>Hindi.</i> | | | | | |
| 246 | "Barabazar Gazette" (N) ... | Calcutta ... | Weekly ... | Sadananda Sukul | 800 |
| 247 | "Bharat Mitra" (N) ... | Do. ... | Do. ... | Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years. | 3,400 |
| 248 | "Bira Bharat" (N) ... | Do. ... | Do. ... | Pandit Ramananda Dobez, Hindu, Brahmin; age 30 years. | 1,500 |
| 249 | "Chota Nagpur Dut Patrika" (P) | Ranchi ... | Monthly ... | Rev. E. H. Whitley, Christian | 450 |
| 250 | "Dainik Bharat Mitra" (N) | Calcutta ... | Daily ... | Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years. | 300 |
| 251 | "Daragar Daptar" (P) ... | Do. ... | Monthly ... | Ram Lal Burman, Hindu, Kshatriya; age 37 years. | 800 |
| 252 | "Hindi Vangabasi" (N) ... | Do. ... | Weekly ... | Harikisan Joahar, Hindu, Kshatriya; age 37 years. | 550 |
| 253 | "Jaina Sidhanta Bhaskar" (P) | Do. ... | Monthly ... | Padmaraj Jaina, Hindu, Jain; age about 40 years. | 500 |
| 254 | "Manoranjan" (P) ... | Do. ... | Do. ... | Ishwari Prosad Sharma, Hindu, Brahmin; age 50 years. | 500 |
| 255 | "Marwari" (N) ... | Do. ... | Weekly ... | R. K. Teuriwala, Hindu, Vaisya | 500 |
| 256 | "Saraswat Hitaishi" (P) ... | Do. ... | Monthly ... | Govinda Charya, Hindu, Brahmin; age 37 years. | 1,000 |
| 257 | "Sevak" (P) ... | Do. ... | Do. ... | Nawab Zadik Lal, Brahmin; age 30 years. | 500 |
| 258 | "Sudharak" (N) ... | Do. ... | Weekly ... | Radha Mohan Gokulji, Hindu, Agarwala; age 50 years. | 500 |
| <i>Parvatiya.</i> | | | | | |
| 259 | "Gurkha Khabar Kogat" (P) | Darjeeling | Monthly | Rev. G. P. Pradhun, Christian; age 60 years. | 400 |
| <i>Persian.</i> | | | | | |
| 260 | "Hablul-Matin" (N) ... | Calcutta ... | Weekly ... | Saiyid Jelaluddin, Muhammadan; age 61 years. | 1,000 |
| <i>Poly-lingual.</i> | | | | | |
| 261 | "Devanagar" (P) ... | Calcutta ... | Monthly ... | Sarada Charan Mitra, M.A., B.L. | 500 |
| 262 | "Printers' Provider" (P) ... | Do. ... | Do. ... | S. T. Jones | 500 |
| 263 | "Sadhu Samvad" (P) ... | Howrah ... | Do. ... | Nilananda Chatterji, B.L.; age 36 years | 350 |
| <i>Sanskrit.</i> | | | | | |
| 264 | "Vidyodaya" (P) ... | Calcutta ... | Monthly ... | Hrishikes Sastri | 500 |
| <i>Bengali-Sanskrit.</i> | | | | | |
| 265 | "Hindu Patrika" (P) .. | Jessore ... | Monthly ... | Rai Yadu Nath Mazumdar Bahadur, Baruj bi; age 60 years. | 940 |
| 266 | "Sri Vaishnava Sevika" (P) | Calcutta ... | Do. ... | Hari Mohan Das Thakur ... | 400 |
| <i>Urdu.</i> | | | | | |
| 267 | "Durbar Gazette" (N) ... | Calcutta ... | Daily ... | Nawab Ali, Muhammadan | 1,000 |
| 268 | "Hablul Matin" (N) ... | Do. ... | Do. ... | Saiyid Jelaluddin, Muhammadan | 700 |
| 269 | "Al-Hila" (N) ... | Do. ... | Weekly ... | Maulana Abul Kalam Azad, Muhammadan; age 27 years. | 1,000 |
| 270 | "Negare Baam" (P) ... | Do. ... | Monthly ... | Maulvi Sayed Hossan Askari, M.A., and Maulvi Abul Makarim Fazlul Wahab. | ..... |

Additions to, and alterations in, the list of Vernacular Newspapers, as it stood on 1st December 1913.

| No. | Name of Publications. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|-----|-----------------------|------------------|------------|--|--------------|
| 1 | "Prabahini" | Calcutta ... | Weekly ... | Babu Panchcowri Banerji, Hindu, Brahmin. | ... .. |

Section 1 of the Act of 1862, Chapter 100, Section 1000

| Name of the land | Section | Township | Range | County |
|------------------|---------|----------|-------|--------|
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| John Doe | 10 | 10 | 10 | 10 |

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I.—FOREIGN POLITICS.

THE *Namoi Muquddas Hablul Matin* [Calcutta] of the 19th January remarks that, after the steps which Persia has taken to bring under control the Amir of the

NAMAI MUQUDDAS
HABLUL MATIN,
Jan. 19th, 1914.

Boor Ahmadi Tribe by punishing the man who was responsible for the murder of Captain Ilford, and also Muhammad Ali Kamarchi who was the root cause of the attack made upon Captain Stewart, England can have no cause for complaint on the score of any indifference on the part of Persia to redress her grievances. The paper hopes that this opportunity will be taken to request England to withdraw her forces, as it has now been demonstrated that the Persian Government can better manage, and restore order in, the country without help from outsiders.

2. The *Bangavasi* [Calcutta] of the 31st January says that President Wilson has at last come out in his true colours on the Asiatic question in California. He has said that the disability to acquire proprietary rights in land in California will apply to Hindus and not to the Japanese. Is there no body to speak a word in favour of the Hindus? Will not the Government of India intercede in the matter on behalf of its subjects?

BANGAVASI,
Jan. 31st, 1914.

II.—HOME ADMINISTRATION.

(a)—Police.

3. The *Hitavadi* [Calcutta] of the 30th January publishes a correspondence in which it is alleged that Mr. Crosse, Sub-Divisional Officer of Diamond Harbour, has issued an order for realising from every payer of chaukidari tax within the jurisdiction of the Magrahat thana, subscription to the tune of the tax for one quarter, for establishing a High English school and Madrassa at Magrahat. Poor people living in villages at long distances from Magrahat are unwilling to pay the subscription, because they do not think that the school will be of any use to them. When the correspondents who are inhabitants of village Gurpar told this to the collecting Panchayat and requested him to wait for a few days so that they might have the order cancelled, the Panchayat said that he would realise the subscription along with the chaukidari tax for the third quarter of the current Bengali year even by attaching and selling their moveables if they would not pay it easily. They still persisted in expressing their inability to pay the subscription. Thereupon chaukidars began to take out their moveables from their houses. In this manner, they were compelled to pay the subscription. Even riots have occurred in this connection. In some villages, the police are realising the subscription by force. The attention of the authorities is drawn to the matter.

HITAVADI,
Jan. 30th, 1914.

4. The *Dainik Chandrika* [Calcutta] of the 28th January heartily approves of the rewards granted to the captors of the assassin of the late Inspector N. N. Ghosh and says that if this policy is followed by the Government, the cult of anarchism will be driven out of the country before long.

DAINIK CHANDRIKA,
Jan. 28th, 1914.

Ibid.

5. On the same subject the *Basumati* [Calcutta] of the 31st January observes:—

BASUMATI,
Jan. 31st, 1914.

We are anxious to know what the Government has done for the father and the poor blind mother of the boy, Ananta Teli, who tried to catch the assassin and, in fact, got hold of his wrappers and thus by checking him in his flight, made it possible for his captors to overtake him. The boy has sacrificed his life in trying to serve the Government, and the Government ought to

compensate his parents for their bereavement. We are also sorry to find that in the matter of rewards, a marked distinction has been made between policemen and non-officials, the former obtaining higher rewards than the latter. It is the duty of policemen to catch criminals and in the present case the policemen have done their duty. Why then should they be shown greater favour than the carters but for whom the accused person would not have been caught?

The paper also takes exception to the rewards being granted before the accused person has been tried and convicted. The Commissioner of Police, says the paper, ought not to have assumed the prisoner to be guilty before his offence has been proved before a court of law. This amounts to contempt of court and is an offence legally punishable. The paper thinks that the granting of the rewards ought to have been postponed till about three weeks more.

(b)—Working of the Courts.

HITAVADI,
Jan. 30th, 1914.

6. The *Hitavadi* [Calcutta] of the 30th January quotes a correspondence from the *Amrita Bazar Patrika* in which it is alleged that Maulvi Nabiruddin, Sadar Sub-Divisional Officer of Bogra, and the police are showing partiality towards the Musalman accused in the case in which they stand charged with having kidnapped an old woman, mistaking her for her young widowed daughter, in village Rajapur, under the Sadar thana. It is alleged that the police did not send guards, even when requested to do so, for guarding the poor woman's house against a fresh attack on the part of these disappointed ruffians. The Deputy Magistrate granted bail to all the accused persons except two. One of the accused persons on bail subsequently threatened a witness for the prosecution. This was brought to the notice of the Deputy Magistrate, but to no effect.

BANGAVASI,
Jan. 31st, 1914.

7. The *Bangavasi* [Calcutta] of the 31st January quotes a correspondence from the *Rangpur Dikprakash* newspaper in which it is alleged that the Superintendent of Police at Rangpur has asked an explanation from a Deputy Magistrate of the place for having inflicted light punishment on a person who had been driven by starvation to steal a seer of rice. Such assumption of superiority over and interference with the judiciary by the police are possible in no other civilised country than India. Will the Government enquire into the matter?

MOSLEM HITAISHI,
Jan. 30th, 1914.

8. The *Moslem Hitaishi* [Calcutta] of the 30th January takes exception to the sentence of fine awarded to the accused in the Fyzabad Cow killing case and considers it a pity that any one should be punished in the British Empire for performing a religious duty.

MOSLEM HITAISHI,
Jan. 30th, 1914.

9. Considering the harassments to which innocent village people are often subjected owing to the malpractices of corrupt court-peons, who frequently withhold summonses, the *Moslem Hitaishi* [Calcutta] of the 30th January makes the following suggestions:—

(1) Receipt signed by the defendant in a case should be produced in court for summons served on him.

(2) No case should be decided *ex parte* unless such a receipt be produced in court.

(3) Before an *ex parte* decree is served on a man, a notice should be issued upon him informing him of the granting of the decree against him.

(4) In motions for retrial, the appellant should not be asked to deposit the decretal amount or to furnish any security if his circumstances be poor or if there be any other special reasons.

(5) In every case which is dismissed, the defendant should be awarded some compensation besides the costs of the case.

(d)—Education.

10. The *Jyoti* [Chittagong] of the 19th January fails to understand why the Calcutta University should have a stipendiary Vice-Chancellor when competent men can be had who are willing to give it honorary services. The country is in need of money for many necessary things. The coffers of the Government also are not full enough to meet all these necessities. Why then needlessly spend a lot of money annually to pay a Vice-Chancellor?

JYOTI,
Jan. 19th, 1914.

11. The *Sanjivani* [Calcutta] of the 29th January says:—
Mr. Justice Carnduff has refused to accept the Vice-Chancellorship of the Calcutta University. Mr. Nathan also does not want to take the post, for he is looking up to a Lieutenant-Governorship. The duties of the office have grown so responsible and heavy that none but a very able and experienced man will be able to cope with them. It is rumoured that as a last resort it has been proposed to divide it into two posts on Rs. 2,000 and Rs. 1,500, respectively and give the first to Mr. James. Sir Asutosh Mukherji has been discharging the whole duties of the post with marked ability without any remuneration and over and above his heavy duties as Judge of the High Court. Why not keep him Vice-Chancellor for some years more? After he has set the whole machinery of the University in a smoothly working order, specially in connection with the projected scientific research colleges, an ordinary man will be able to manage it. But the Education Member of the Government of India is unwilling to keep him any longer in the post. Both Government and the country will suffer the consequence of this.

SANJIVANI,
Jan. 29th, 1914.

12. The *Mohammadi* [Calcutta] of the 30th January reproduces the letter which appeared in a recent issue of the *Musalman* regarding the admission of Muhammadans being barred in a certain section of the office of the Inspector of Schools, Presidency Division, as well as the alleged jobberies which are being committed in the Jessore and Khulna Zilla Schools, where Hindu teachers are often appointed in supersession of the claims of Muhammadans. The *Mohammadi* invites the attention of the Government to the allegations and asks for an enquiry.

MOHAMMADI,
Jan. 30th, 1914.

13. The *Mohammadi* [Calcutta] of the 30th January does not think that the proposed Muhammadan College will be a source of mischief by creating a separate educational institution for Musalmans and thus preventing Musalman students from mixing with Hindus. Considering that the doors of Hindu schools and colleges are shut against Musalmans and that even in the University College (*sic*), which is a Government institution, Musalmans are refused admission simply because they are Musalmans, the paper is not prepared to admit that the proposed college will do anything but good to the cause of Musalman education.

MOHAMMADI,
Jan. 30th, 1914.

14. The *Mohammadi* [Calcutta] of the 30th January publishes a contributed article in which the writer takes exception to the Musalman students of the Daulatpur School having to pay full fees although they have for a long time been required to pay only a third of the usual fees. In fact, Musalman students used to be taken free in the school in consideration of the monthly grant which it receives from the Saidpur estate of the late Hajji Muhammad Mohsin. The writer also suggests that the number of Musalman members of the Managing Committee of the school should be increased and protests against the proposal of abolishing the post of Urdu teacher in the institution.

MOHAMMADI,
Jan. 30th, 1914.

15. The *Sanjivani* [Calcutta] of the 29th January has come to know that the Director of Public Instruction has decided to transfer a very popular teacher of the Jessore Zilla School, Babu Ambika Charan Ghosh, and appoint a Musalman in his place, presumably in compliance with a request of the local Musalman Association to appoint a Musalman in place of one of the Hindu teachers of the school. The writer

SANJIVANI,
Jan. 29th, 1914.

protests against this on the ground that no distinction should be made in schools between Hindu or Musalman teachers. In Bengal Hindu gurus have always been teaching Musalman boys in Primary Schools. This has never done any injury to the boys. In Higher schools also Hindu boys have read under Musalman teachers and Musalman boys have read under Hindu teachers without the least harm to any party.

HITAVADI,
Jan. 30th, 1914.

16. The *Hitavadi* [Calcutta] of the 30th January publishes a correspondence in which Government is blamed for making the rule that only such schools will get additional grants from the Royal grant of 50 lakhs as will keep graduates and under-graduates only as teachers. Thus an ordinary school having at present many Entrance-passed teachers on its staff must be able to meet an additional monthly cost of Rs. 200 to Rs. 300 before it can expect to get an additional grant of Rs. 50 only from the Government. Of course, it is not compulsory on any school to incur this expenditure. But the authorities of many schools are thinking it to be compulsory and, consequently, making the suicidal mistake of burdening themselves with graduates and under-graduates.

Next, what will the Entrance-passed teachers, who have grown old in the teaching line, now do? As regards their qualifications, it can justly be said that their long experience and practice have made them much better teachers than young graduates and under-graduates. However that may be, should the King-Emperor's grant to Education be made the cause of the ruin of a class of poor and deserving teachers?

(e)—*Local Self-Government and Municipal Administration.*

MOSLEM HITAIISHI,
Jan. 30th, 1914.

17. The *Moslem Hitaishi* [Calcutta] of the 30th January writes:—

"Election troubles in the Howrah Municipality."

Up to the year 1912 not a single Musalman was elected as a Commissioner in the Howrah Municipality. In 1912 only three Musalmans got into the Board. This has led a number of anti-Musalman Hindu Commissioners to form an Election Committee which will henceforth serve as a great obstacle in the way of Musalmans. The Committee has proposed that in future none but a man paying a minimum annual tax of ten rupees or a minimum annual house-rent of Rs. 120 shall be considered as a qualified voter. And as Musalmans are generally very poor, the proposed rule will allow very few of them to vote. We invite the attention of the Government and the Chairman of the Howrah Municipality to the matter and pray that until Musalmans are given the right of special representation in that Municipality, the proposal made by the Election Committee should not be carried out.

(h)—*General.*

SANJIVANI,
Jan. 29th, 1914.

18. The *Sanjivani* [Calcutta] of the 29th January says that in March last the clerks attached to the Dacca Post Office petitioned the Postmaster-General stating that the work of the office was inordinately heavy compared with the strength of the clerical staff and consequently praying for relief. They have already sent two reminders but to no effect. If any of these clerks want privilege leave, he has to produce a medical certificate to show that he is physically unable to work. Post Office clerks get few holidays, not more than five or six days, in a year. It is, therefore, extremely unjust to demand medical certificates from them when they want privilege leave. The attention of the Government is drawn to the matter.

19. The *24-Parganas Vartabaha* [Calcutta] of the 3rd February notices

"Prayer of the clerks of the Postal Department."

the prayer for enhanced rates of pay which has been made to the Director General of Posts and Telegraphs by the clerks of the Postal Department, and hopes that, in consideration of the high prices now ruling all over the country, the prayer will be granted.

20. The *Hitavadi* [Calcutta] of the 30th January says:—

"The Department of Posts and Telegraphs."

It seems from the evidence of Telegraphic Department officers before the Public Services Commission that they are not satisfied at the amalgamation of their Department with the Post Office. The amalgamation has not done any good to the public. It has not also been economic. It has served only to dissatisfy the officers concerned with the exception of the Civilian at the head of the amalgamated Department. This officer, the Director-General of Posts and Telegraphs, who was formerly Director-General of the Post Office, will most probably have his pay increased to Rs. 4,000 per month. And probably members of the Civil Service will be appointed to one or two other fat posts in the Department. This arrangement of feeding the Civil Service at the cost of the officers of the Telegraphic Department cannot be very palatable to the latter.

21. Referring to the objection of the Government to the publication of

"The Nicholson Committee."

the Report of the Nicholson Committee, the *Hitavadi* [Calcutta] of the 30th January says:—

We know that Government cannot publish many things contained in the Report. But there is one thing we cannot understand. It is, why should the strength of the Indian army, which was fixed at a time when the relations of the British *Raj* with Russia were far from being cordial, British influence was not firmly established in Southern Persia, and Tibet was known to be under Russian influence, not be reduced now when friendly relations have been established with Russia, Southern Persia is completely under British influence and Tibet can very well be called a State under the protection of the British *Raj*? We shall be satisfied if the authorities give us an answer to this question only.

22. Referring to Mr. Ramsay Macdonald's views about the building of

"About the new Capital."

the capital at Delhi, the *Ananda Bazar Patrika* [Calcutta] of the 29th January says:—

Mr. Macdonald has plainly told his countrymen that Delhi is not a fit place to become the capital of India. As regards cost, he says that the construction of the capital will cost nine crores of rupees. The first estimate of the Government was six crores. Now this estimate is going up by leaps and bounds. Of course it is the poor Indian taxpayer who must pay the cost, however enormous and crushing it may be to him. Let the authorities coolly consider whether a new capital ought to be built at an enormous cost in the present state of the people of the country, who are suffering constantly from famine, insanitation and so forth.

23. The *Islam Ravi* [Tangail] of the 30th January expresses horror at

The Sovabazar outrage.

the Sovabazar outrage and requests Government to adopt such a policy as will drive off this great sin of anarchism from the country and re establish peace in it.

24. The *Hitavadi* [Calcutta] of the 30th January takes exception to the

"Waste of money"—The Calcutta Small Cause Court Bailiff's case.

spending of a large sum of money by the Bengal Government on the Calcutta Small Cause Court Bailiff's case and to the engaging of Mr. P. L. Ray as counsel for the defence at a high cost. Cases like this come, as it were, as pieces of good luck to fortunate barristers who happen to be in the good books of officials for the time being.

25. *Al-Hilal* [Calcutta] of the 28th January in continuation of its article

Zemindar Press confiscation.

dealing with the confiscation of the Zemindar press (*vide* Report on Native Papers for the week ending 31st January, paragraph 23) remarks that it beholds in the confiscation of the zemindar the hand of providence. It is the will of God that Muhammdans of India should completely wake up from the slumber of ages. There has been partial awakening among them. The main causes which have

24-PARGANAS
VARTABAHA,
Feb. 3rd, 1914.

HITAVADI,
Jan. 30th, 1914.

HITAVADI,
Jan. 30th, 1914.

ANANDA BAZAR
PATRIKA,
Jan. 29th, 1914.

ISLAM RAVI,
Jan. 30th, 1914.

HITAVADI,
Jan. 30th, 1914.

AL-HILAL,
Jan. 28th, 1914.

contributed towards this desirable end are the Tripolis war, the bloody war in the Balkans and the Cawnpore Mosque disaster which shed a lurid glow over the Moslem community.

Even this was not completely sufficient to wake the Moslem community.

In the confiscation of the Zemindar press the paper sees the hand of God, lashing the back of the Moslem community to make them rise to a sense of their responsibility.

It then goes on to say that the need of the Government to understand this divine dispensation is even far greater than it is in the case of the Moslems. The lesson which History teaches us is this that when the appointed hour comes the wise lose all sense of understanding and the eyes of those who can see into the future become blind. It then refers to the presence of two movements which are at present visible in India, viz., the patriotic movement which is present among the race which forms the majority of the inhabitants of the country, viz., the Hindus. The centre of this movement is in Bengal. The second movement is mainly directed towards the awakening of the Moslem community. The repressive measures which were adopted for the suppression of the Bengali movement have proved futile. It has been found impossible to trace the source of the movement in spite of the attempts of the administration.

It then contrasts the measures adopted by Sir James Meston in the Cawnpur mosque affair with the paternal policy of Lord Hardinge.

In conclusion, it says that there is only one wise statesman in India, viz., Lord Hardinge, who it hopes will consider the policy which is being at present pursued by the Government of India in regard to the Moslems.

HITAVADI,
Jan. 30th, 1914.

26. In the course of a long article on deficiency in weights, the *Hitavadi* [Calcutta] of the 30th January first reiterates what it said in a previous issue (see Report on Native Papers dated the 17th January, 1914, paragraph 20 and then goes on to suggest how the crime of using short weights may be checked.

1. Government may establish a factory for manufacturing correct weights. If this is done, it should be made an offence for any private person to manufacture them. It should also be made an offence to use, after a fixed period of time, weights not manufactured in a Government factory. During this period people should be given, free of any charge, weights manufactured in Government factories in exchange for old weights.

2. The above method will ruin the existing manufacturers of weights. Hence, Government may, instead of manufacturing weights itself, bring the existing manufactories under its control and have weights manufactured under the direct supervision of Government officers just as in outstills liquors are manufactured by private persons under Government supervision.

3. Manufacturers of weights may be compelled to have the actual weights in tolas written on them in Bengali, English, Hindi, Persian etc. Of course it will be difficult to have all this written on small weights. But manufacturers must do it or submit to the control and supervision of Government officers.

Government is requested to make the standard and legal weight of a seer 80 tolas throughout India.

BASUMATI,
Jan. 31st, 1914.

27. The *Basumati* [Calcutta] of the 31st January writes:—

Allegation against a Subdivisional officer. Mr. Luby, Subdivisional officer of Dhanbaid, in Manbhum, has long been notorious for his hatred of Bengalis. Some time ago in making some public appointments, he gave preference to strangers ignorant of Bengali, though qualified Bengali-knowing local men were available. Recently he has requested Government that the Record of Rights for Dhanbaid be prepared in Hindi, though the local people do not speak Hindi and the local Zamindars do not keep their books in Hindi. Mr. Luby's proposal, therefore, will, if carried out, cause no end of inconvenience to the public. Our contemporary of the *Amrita Bazar Patrika* says that in a recent case Mr. Luby wrote the statement of the accused in Hindi, although the man had given his deposition in Bengali, the only language he knows. We hear that the record of the statement made by Mr. Luby in Hindi and its English translation do not

tally with each other. If all this be true the responsibilities of a judicial officer's duty should be explained to Mr. Luby clearly. The Lieutenant-Governor of Bihar and Orissa said that nothing would be done which would in any way inconvenience Bengalis domiciled in Bihar. We, therefore, invite His Honor's attention to the present case and hope that he will not allow his officers to play such pranks again.

The paper then refers to the case of Babu Gaurmohan Sinha of Manbhum who was ordered by Mr. Luby to doff his shoes, which were of an Indian pattern, before entering into the court room. The matter formed the subject of an interpellation in the Legislative Council, and the journal is not satisfied with Government's reply to it, which strongly supports Mr. Luby's act. Such things, remarks the *Basumati*, will only encourage despotic officials like Mr. Luby in their whimsical acts. We fail to see how the Hon'ble Mr. Nathan could say with justice that it had always been the custom with Indians in Bihar to doff their shoes before entering a room. This custom will perhaps now be introduced there by Mr. Nathan, for he belongs to a class of officials who despise Indians as an inferior race and never lose an opportunity to insult them and thus sow the seed of unrest in the country. We hope, however, that His Honour Sir Charles Bayley, who, we remember, regretted the rude language in which Mr. Hallward spoke of Indians on one occasion, will not allow officials like Messrs. Nathan and Luby to do what they choose. For the British Empire is founded on the good will and affection of the people of India and this foundation should in no way be shaken.

28. The *Bangavasi* [Calcutta] of the 31st January says that Mr. Luby, Sub-divisional officer of Dhanbaid in the Manbhum district, has appointed to certain posts, which

"Bengali-hatred."

require a good knowledge of Bengali, a number of men who have absolutely no knowledge of Bengali. An Hon'ble Member of the Behar and Orissa Legislative Council desired to put a question in the council on this subject, but the Government of the Province has refused him permission to do so. What then is the worth of an Hon'ble Member's right of interpellation? Mr. Luby may be guided by an innate hatred for Bengalis, but is the Government of the province also guided by such a feeling against them. It is rumoured that Mr. Luby has requested Government to make Hindi the court language of Dhanbaid which is a Bengali-speaking place. If this is done, the people of the place will be put to the greatest difficulty. Sir Charles Bayley is requested not to do anything in a hurry in this matter.

BANGAVASI
Jan. 31st, 1914.

III.—LEGISLATION.

29. The *Dainik Bharat Mitra* [Calcutta] of the 30th January says that there are various defects in the Protection of Girls' Act of which the following two are the

Protection of Girls' Act.

most prominent.

Firstly, though there is some provision for punishing the selling and buying of girls and also for their recovery, the law allows the man who is morally responsible for the crime to go scot-free.

Secondly, it is a fact very much to be regretted that the law does not provide for the punishment of the man who induces a widow or an unmarried girl of over 12 years of age to adopt a disreputable life.

DAINIK BHARAT
MITRA,
Jan. 30th, 1914.

IV.—NATIVE STATE.

30. Speaking of political intrigues in the Tippera State, the *Hitavadi* [Calcutta] of the 30th January says that, on the death of the late Maharaja Radhakishor Manikya Bahadur, the able Prime Minister Babu Ananda Saran Gupta was removed by the new Maharaja on the advice of some intriguers, and his old uncle, the Kumar Bahadur, was appointed in his place. The Ministry of this Kumar Bahadur was really the ministry of the intriguers, who nominally placed men of the ruling family in all important posts and practically themselves ruled the State.

HITAVADI,
Jan. 30th, 1914.

Outwardly it was known as the Rajkumar ministry. The old minister, the Kumar Bahadur, seeing that he had virtually no control over the situation began to take care of his own selfish ends only. As for the young Maharaja, he went on incurring debts and enjoying himself. Seeing all this, the British Government sent a Political Agent to the State. When the Political Agent came, it became difficult for the Kumar Bahadur to please both him and the Maharaja. Many of the old intriguers also were obliged to retire owing to the vigilance of the British Government. The Maharaja was, therefore, obliged to appoint a new minister. This is how Babu Ramani Mohan Chatterjee is now the minister of the State. Ramani Babu's position also is as difficult as was that of the Kumar Bahadur; but he has on his side Kumar Brajendra Kishore Dev Barman, step-brother of the Maharaja. This Kumar Brajendra Kishore wants to have his personal interest served by Ramani Babu. The people of Tippera were highly displeased with him when he with other intriguers removed the able minister who had served the late Maharaja. It was the misrule which he was mainly instrumental in bringing about that has led to the posting of a Political Agent in the State. Now he has understood his mistake and intends to rectify it by appointing Ramani Babu as minister. But if Ramani Babu plays such silly pranks as he played when once before he was appointed minister of the State, all the hopes of the Kumar will be lost.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SANJIVANI,
Jan. 29th, 1914.

31. The *Sanjivani* [Calcutta] of the 29th January asks if the assurance given by Mr. Lyon and Government to the flood-stricken people of Contai that those who are poor among them will not be pressed for payment of land-revenue and the chaukidari tax this year, is now to be ignored, for in the Hedia thana great pressure is being applied for realising them. Mr. Lyon is requested to bestir himself in the matter on behalf of the poor raiyats.

VI.—MISCELLANEOUS.

DAINIK BHARAT
MITRA,
Jan. 29th, 1914.

32. The *Dainik Bharat Mitra* [Calcutta] of the 29th January is of opinion that the prevalence of crime among the higher castes in Bengal is due to economic causes.

HITAVADI,
Jan. 30th, 1914.

33. The *Hitavadi* [Calcutta] of the 30th January writes as follows:—
“Anarchists and the public.” The College Square and Sovabazar murders prove that a severe contest is going on between the police and the anarchists. In spite of this, a section of the Anglo-Indian community, both official and non-official, has no end of complaints against the people of the country. The *Englishman* has, in connection with the Sovabazar outrage, said:—

“The public, in short, are still in a position to stand aside and watch with sympathy and admiration the battle which the police are fighting with such sheer courage and pertinacity. We are prepared to admit that amongst the spectators are large bodies of Indians who either directly or indirectly are in sympathy with the Terrorists.”

The remark is exactly what one would expect from an Anti Indian paper like the *Englishman*.

Is the view expressed by the *Englishman* correct? The terrorists are robbing the well-to-do people of the country as much as they are killing police officers. Is it then possible that these people will sympathise with the anarchists in their contest with the police? It cannot also be said that the community of money-lenders, misers and businessmen alone, whom the terrorists rob, are opposed to them. For, the middle class also is being

harassed by domiciliary searches by the police in consequence of the misdeeds of the anarchists. These searches are not only harassing but in most cases extremely painful and humiliating. What do men and women think when the police pry even into their love letters?

It may be asked, if the public are opposed to the anarchists, why do they not detect them and hand them over to the police? In reply to this question, the public has so far only made angry protest and pointed out the shortcomings of the police. But for a man who really knows the condition of the country and its inhabitants it is not impossible to give the question a direct answer, perfectly true and based on facts. The people are afraid of the terrorists. The terrorists, they see, are fighting with the police of the powerful British Government, killing them and dying fearlessly. The unarmed meek people of the country have not the courage to face the ire of such desperados by helping the police against them. Such is their dread of the terrorists that even the temptation of big rewards cannot, in these days of hard struggle for existence, induce them to do so. The Anglo-Indians may call this cowardice. But they ought not to speak out this view before they themselves have girded up their loins to face the ire and enmity of the terrorists. We hope that Government will not, on the advice of persons like the *Englishman*, take such severe steps with the intention of crushing the terrorists as will really prove oppressive to the public who are, as a matter of fact, innocent of all sympathy and connection with them. We think it an offence on the part of the *Englishman* to proclaim all the people of the country friends of anarchists, simply because there are some people in the country who are anarchists. Government ought to check the propagation of such mischievous calumny.

34. In an article under the heading, "Repressive rule" the *Basumati*

"Repressive rule."

[Calcutta] of the 31st January expresses its horror and detestation of the dacoities committed by

respectable and educated young men and of the existence of anarchical crimes in this country. These youths, who are led astray by evil counsel, bring death and misery to many a household and are a disgrace to their country. The presence of the anarchist cult in India does more harm to Indians than to Europeans who have their Maxim guns and bayonets, and the paper asks the Government to grapple with the situation with tact and soberness. The journal does not approve of the suggestion made by the *Statesman* that anarchism should be driven out of India by the same methods as were applied against Thuggee, for the times are changed and it would by no means be prudent to have recourse to those methods now. Besides, in those days perjury used to be considered as a very grave sin, whereas it is quite a common thing now-a-days. Moreover, while the Thugs were a set of illiterate and almost barbarous people, the present-day anarchists are all educated and intelligent men. And considering that the honesty of the police is by no means above suspicion and that it is on the evidence collected or got up by the police that an accused person has to be convicted, the old system ought, concludes the paper, never to be adopted now.

"The Whitemen's Chamber of Commerce."

35. The following appears in the *Nayak* [Calcutta] of the 2nd February under the marginally noted heading:—

After his return to England Lord Ripon said that whites and blacks should never be allowed to unite with each other. It is Lord Ripon who set the two communities by the ears, and Lord Dufferin's administration sowed the seed of ill-feeling between Hindus and Musalmans. This ill-feeling became quite deep-seated during his rule, but a change has been noticed since Lord Hardinge took charge of the affairs of India. And who knows but the impossible may be possible before long, the Hindu and the Musalman may unite. There is another thing which Lord Hardinge's government has brought about and that is, that the whites are now doing what the blacks had been doing so long. We need not discuss politics or speak out independently any more, for our feelings are now very aptly expressed by whitemen. In fact, all that we now need do is to translate into Bengali the articles which appear in the *Englishman*, the *Statesman* and the *Indian Daily News*. The Bengal Chamber of Commerce intend moving a resolution at their next annual meeting taking

BASUMATI,
Jan. 31st, 1914.

NAYAK,
Feb. 2nd, 1914.

exception to the spending of ten crores of rupees over the building of the new capital in the present state of the country, when money is badly needed for the arts and industries, trade and commerce and railways and canals. The *Englishman* has spoken out frankly on the question, and if a Bengali paper were to publish a translation of the *Englishman's* article on the subject, it would probably be prosecuted for sedition. The *Englishman's* remarks, however, are being widely circulated.

The new capital of the Indian Empire, which extends from Bhamo to Nushki and whose might is felt all over southern Asia, will be built on the site of Indraprastha. An Empire like this has never existed before, and a sum of six, ten or even twenty crores of rupees cannot be said to be too much for its capital. Is then the Viceroy of India to live in a hut, or is the capital of India to be what may be called a canvas city? Calcutta was originally the centre of a number of English tradesmen who later on became the rulers of the land. And so Calcutta had all along been a place of trade in spite of all its glitter and pomp as the capital of the Indian Empire. What became Calcutta can never become Delhi—the Chamber of Commerce ought to think of that. If, however, they do not take a sober view of the situation, but only blame the Government for the existence of plague, famine and poverty in the country, they will be guilty of sedition. They will be saying exactly the same things which anarchists preach. We are almost inclined to advise those of our countrymen who are opposed to the Delhi scheme to make friends with the white community, for then they will gain power and influence quite easily. Those who, like us, are in favour of the Delhi project will look on and enjoy the fun. By making Delhi the Capital of India Lord Hardinge has killed two birds with one stone—the pride of the white mercantile community has been checked and a split has been made in the "Babu" camp, one party favouring the Delhi scheme and the other opposing it. The former cannot mix with the whites; nor can the latter dare do so for fear of being disgraced. If now Lord Hardinge cannot appease the whites by some means, blacks and whites will unite before long and Lord Ripon's clever move will be spoiled. If, again, Hindus and Musalmans try to unite now a curious pot of hodge-podge will be cooked.

ISLAM RAVI,
Jan. 23rd, 1914.

36. The following is taken from the *Islam Ravi* [Tangail] of the 23rd January:—

"Our duty."

It is a pity that the Musalman community never thinks of the causes which have brought about their degeneration and which have made them lose the Empire of India. The thirst for real knowledge has not yet made itself felt by the Musalmans, and what now passes for education is not a thing properly so called. We, Musalmans, deride those who belong to independent walks of life, but bow our heads in respect to men who are in service. There is more than one Musalman who consider Lord Dufferin and Lord Curzon as the enemies of Musalmans, never for a moment thinking that in no distant future our descendants will bless their memories for all that they did for our community, as, e.g., the Partition of Bengal, University reforms, Police reforms, etc. Musalmans had an individual existence of their own during the Pathan rule, but they have since then sunk into a heavy stupor from which so far there has been no awakening excepting once during the reign of Alamgir. The wily Hindu made the simple-minded Musalman a tool in his hands at the time when the empire passed from the Moslem to the British Throne, a change which brought him (the Hindu) immense gains. Musalmans are now a fallen race who have sold themselves to Hindus and have lost not only their empire but every interest they had in the administration of the country. Musalmans cannot forget their old love for the Arabic, and Persian languages and forsake them for English, whereas the Hindus have taken very kindly to the study of English. Hence while place and honour and emoluments have fallen to the lot of the latter the former have sunk deeper and deeper in the mire of ruin. What we now ought to do is to try to maintain our national glory and to find a footing for ourselves and wipe off the stain of disgrace which has soiled our good name. The Hindus never help the Musalmans but rather thwart them in all their endeavours, and the Government also often does not behave liberally with them (the Musalmans).

Musalman should, therefore, try to raise themselves forgetting all internal quarrels and differences.

37. In a letter which appears in the *Moslem Hitoishi* [Calcutta] of the 30th January under the marginally noted heading,

MOSLEM HITAIISHI,
Jan, 30th, 1914.

"And are we Musalmans?"

Muhammad Alaudin Ahmad takes exception to Musalmans and Hindus subscribing to funds for meeting the expenses of one another's religious festivities and writes that for Musalmans to do so means encouraging idolatry. The writer says that in some schools Musalman boys are forced to pay such subscriptions and are punished for default. Some time ago subscriptions used to be realised from Musalman boys on the occasion of the Hindu festival of Saraswati Puja in the Gobindaganj Middle English school, when it used to be a centre for the Lower Primary Examination. Boys who did not pay their subscriptions were not allowed to pass in the oral examination. The writer himself, when he was a student in the Amalgachi Middle Vernacular School, was asked by a Hindu teacher to pay a similar subscription, and though he was afterwards exempted from payment on his father strongly protesting against it, his claims for selection as a candidate for the examination were passed over in favour of a Hindu student of a much inferior merit. Besides, when he (the correspondent) wanted to be admitted in another school, his character was described in his transfer certificate as bad. The writer suggests that there should be a fixed number of Musalman teachers in every school be it a Government institution or a private one, and that Musalman inspecting officers should keep a strict eye on the oppression committed on Musalman students by Hindu teachers.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 7th February 1914.

REPORT (PART II)
ON
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 7th February 1914

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CONFIDENTIAL

REPORT PART II

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[As it stood on 1st July 1913.]

| No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|-----|------------------------|------------------|-----------|--|----------------|
| 1 | "Amrita Bazar Patrika" | Calcutta | Daily | Kali Prasanna Chatterji, age 48, Brahmin | 1,400 |
| 2 | "Bengalee" ... | Ditto | Do. | Surendra Nath Banarji and Kali Nath Ray. | 4,500 |
| 3 | "Hindoo Patriot" | Ditto | Weekly | Sarat Ch. Ray, Kayastha, age 45 years | 1,000 |
| 4 | "Indian Empire" | Ditto | Do. | Shashi Bhushan Mukharji, age 55 years, Hindu, Brahmin. | 2,000 |
| 5 | "Indian Mirror" | Ditto | Daily | Satyendra Nath Sen | 1,200 |
| 6 | "Indian Nation" | Ditto | Weekly | Sailendra Ghosh, Kayastha, age 39 years | 800 |
| 7 | "Indian World" | Ditto | Do. | Prithvis Ch. Ray | 500 to 1,000 |
| 8 | "Mussalman" | Ditto | Do. | A. Rasul and M. Rahman | 1,000 to 1,500 |
| 9 | "Reis and Rayyet" | Ditto | Do. | Jogesh Chandra Datta, age 62 years | 350 |
| 10 | "Telegraph" | Ditto | Do. | Satyendra Kumar Basu | 1,200 |
| 11 | "Herald" | Dacca | Daily | Priya Nath Sen | 200 |
| 12 | "East" | Do. | Bi-weekly | Banga Ch. Ray | 200 |
| 13 | "Calcutta Spectator" | Calcutta | Weekly | Lalit Mohan | 500 |

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I.—FOREIGN POLITICS.

114. The *Amrita Bazar Patrika* observes that the South African Indian

South African affairs.

question is practically at a standstill. Mr. Gandhi no doubt wires to Mr. Gokhale: "Don't be anxious," but judging from what has already taken place, the situation shows no improvement whatever. Sir Benjamin Robertson's evidence before the Commission may satisfy the Government of India, but it is certainly not what the Indians want. He was for the abolition of the £3 tax: good, but why did he suggest that it should be replaced by a license which would also be a source of grievance to the Indians? His other suggestion was that when an Indian had a number of wives he should be allowed to bring only one to South Africa. What would become of others? Would it not be inhuman on the part of the man to leave them husbandless in India, though he had married them legally? And what would the unfortunate man do if every one of his wives clung to him like leeches? Besides, when polygamy is valid in India, why should it create such horror among the white races in South Africa? Mr. Gandhi again seems to have been thrown overboard by some of his followers, who are offering evidence before the Commission disregarding his leadership. In India, also, this great and selfless patriot was thrown overboard by some of the leaders when they urged him to accept the Commission, violating the oath he had taken in the name of God. Lord Gladstone says that the recommendations of the Commission will be fully considered and "that a lasting settlement will be reached." But this is so beautifully vague that it practically carries no meaning with it.

AMRITA BAZAR
PATRIKA.
2nd Feb. 1914.

115. The *Bengalee* remarks that the deportation of the South African

The deportation of South African labour leaders.

labour leaders has, according to the telegrams, caused "a tremendous sensation" in England. And it is only natural that it should. To claim for a Government the right to banish without trial a citizen or citizens whom they think to be undesirable is to lay the axe at the basic conception of the right of citizenship. If a member of the State is denied the very elementary right of urging any defence or justification for his actions before he is punished for them, then justice loses all meaning and civilization reduces itself to the assertion of brute force. The temporary embarrassment or difficulty of a governing body or, for the matter of that, of the whole body politic, furnishes no excuse whatsoever for pouncing upon a man and carrying him away from his activities and heaven-appointed surroundings without telling him why he is being thus quarantined and isolated. The suddenness and uncertainty with which death sometimes comes to man is regarded as the greatest curse of mortal existence. And if the rulers of men also imitate the methods of inexorable fate and assume the right to stop the movements and activities of men at their own sweet will, then another black patch is added to the darkness of human destiny. It is all very well to talk of common good, but so many atrocities are often committed in the name of that inexplicable something that a man has every right to be at least told what wrong he has done to that common weal before he is sacrificed to it. Civilization has devised a highly organized machinery to ascertain whether a man has really offended against society, and to punish a man without referring to it is to drive humanity back to barbarism. Small wonder that this denial of the right of a man to be heard before he is condemned has excited the wildest indignation in England, the nursing ground of individual liberty. And the British public, who evidently watched with total indifference and unconcern the deportation of Indians in the days of *swadeshi* agitation, are now wringing their hands at the banishment of people of their own blood. The imagination that was stolid and inert when some Indians were silently removed from their nearest and dearest has taken fire and is conceiving all sorts of danger to British citizenship. The whole British Press, it is said, have been filled with indignation and alarm at this arbitrary action of the South African authorities. But the Indian deportees had not even the satisfaction of having aroused the British conscience at the grievous wrong done to them. Their countrymen, of course, raised a hue and cry, but those to whom their destinies have been entrusted looked with an approving eye.

BENGALUR.
31st Jan. 1914.

II.—HOME ADMINISTRATION.

(d)—Education.

BENGALURU,
9th Feb. 1914.

116. The *Bengalee* remarks that the letter which Mr. Milburn has written to the *Statesman* under the head-line "Government and the affiliation of schools," though obviously

Mr. Milburn's letter.

meant to lay down the limits within which State control should be exercised in respect of education, specially in a politically subservient country like India, brings to bear on the discussion of the subject a very enlightened conception of the true function of a Government. No discussion of any side-issue can be effective and impressive unless the broader principles which in the last resort determine and consecrate the conduct of human affairs are sought to be applied and adjusted to its study. And hence Mr. Milburn in pronouncing on the recent educational policy of the Government has given due importance to the true aims and objects of a Government even at the risk of being considered idealistic and impractical. For, after all, one does not live by bread and butter but by ideas and emotions. Even the apparently prosaic routine of a civilized individual or Government has its ultimate sanction in the satisfaction of some ideal need. Mr. Milburn, therefore, has done well in going deeper into the question what should the Government really aim at in administering a country. Is it sufficient that a Government should set before it the task of enabling a people to enjoy the fruits of their labour without let or hindrance? Though, of course, the growing complexities of modern economic conditions keep a people and their Government mainly busy with the problems of existence, still the latter must not lose sight of the fact that their primary duty is to educate their charge into a sense of individual dignity and responsibility. Just as a man is universally held to be a despicable being if he shows a readiness to sponge on others, so a people will only cumber the earth if they are taught to be content with a parasitic existence. Mr. Milburn, therefore, has begun his letter with the enunciation of the very principle which should inspire the policy and action of a Government, and to quote his own words here:—"If we commence with the principle that the primary aim of Government is to control the people, we commence with doing the latter a wrong. If we commence with the principle that it is sufficient if the people are given the material benefits of civilization, we do them a wrong. A wrong is done so long as it is the aim of Government to do less than to promote a worthy and honoured life throughout the community." Mr. Milburn has explained later on what interferes with the building up of a worthy and honoured life. "If a nation is educated to be servile and abject, it will never either be honoured or worthy of honour." Here he lays his unerring finger on the weak point of a Government which confines its duty to mere control. The charge must be taught to come by his own power—that is the objective of those in position of authority, and it is misplaced leniency, nay, unconscious ill doing to surround him with superfluous aids. He must feel that he himself is to work out his destiny and must dispense as much as possible with admonition and guidance, not to speak of a total abandonment of personal efforts. Self-respect is not merely a staple of didactic and dignified literature—it is the one only motive-force implanted in man to compel him to put out his very best. And there cannot be a greater injury to a man or a race than to weaken this feeling. Mr. Milburn, therefore, has put due emphasis on the necessity of keeping this feeling intact in dealing with a group of men. To extinguish the self-respect of a race is to condemn it to a barren and burdensome life. Hence this advocate of a higher destiny for all individuals and races is of opinion that even the plea of efficiency can never justify the adoption of a policy that makes for the ultimate demoralisation of a people. It would be worse still, according to Mr. Milburn, to do things that may lead the people to believe "that it is not a mere question of efficiency but an attempt on the part of Government to debase their manhood in order the more easily to rule over them." The primary care of Government is not to make its own task easy but to do its duty by the people, i.e., to make them capable of improving themselves. Mr. Milburn justifies the necessity of despotic methods in dealing with occasions of urgency and danger, but he adds the proviso that the despotic spirit must always be conspicuous by

its absence. Of course, the exigencies of special times may now and then call for tyrannical measures. But human nature, as it is, seldom uses any discrimination in sifting the healthy element from the obnoxious. It is generally guided by its own prepossessions and selfish instinct in judging what is conducive to the common weal. Repressive measures, therefore, work more harm than good. Good and evil are so indissolubly mixed up in human affairs that in rooting out the evil we very often destroy much that is good. That is the real difficulty in the application of weeding instruments. Mr. Milburn is at his best in exposing the negative aspect of the educational methods that at present find favour with the experts, in the light of the liberal principles and dicta he has expounded at the beginning of his letter. Here he has not minced matters but risen to the very height of the occasion in putting the true face on the methods and practices which are finding their way into Indian schools in the name of discipline and eradicating of sedition. When a man learns to love and respect those to whom he is united by natural ties, to love others is but the next necessary step. But to starve his patriotism and self-respect is to make him incapable of being ever touched by this noble emotion.

(e)—*Local Self-Government and Municipal Administration.*

117. The *Bengalee* remarks that another resolution moved by a non-official member of the Imperial Council has been lost. This resolution, too, like its predecessors, embodied a humble prayer for the publication of certain papers. According to Sir Harcourt Butler, no Government in the world would accept the proposition that papers relating to executive functions should be produced even before those who were their advisers. In other words, secrecy is essential to the incubation of executive projects. It is indeed difficult to understand why it should be necessarily so. The Executive Government here mistakes its very function. It can very well resent outside curiosity and interference when it is engaged in executing schemes and proposals which have passed beyond the stage of deliberation. But it has absolutely no right to withhold from its advisers any light on any scheme or proposal that is in the process of making. The Executive Government is at best the custodian of the papers relating to any contemplated administrative measure. How can the advisers efficiently discharge their duties if they are denied the right to be conversant with the history of a project from its inception to its final stage of maturity? They must know the arguments for and against its taking a particular shape in order to be able to determine their line of action. The paper wonders that such an able and experienced minister as Sir Harcourt Butler, in rejecting the resolutions of non-official members, should lay down principles and dicta which cannot bear the scrutiny of common sense and logic. Their enunciation leaves both the councillors and their constituents absolutely unconvinced as to the wisdom of the Government's action and is tending to strengthen the impression that the non-official members are no better than mere speaking marionettes in the Council Chamber. If the Government thinks this to be a desirable object it is welcome to its ways, but the paper wishes only to point out its error.

BENGALUR,
5th Feb. 1914.

(h)—*General.*

118. The *Mussalman* observes that the operations of the Press Act have of late created a profound sense of resentment, mixed with regret, throughout the length and breadth of India. The freedom of the Press, which was one of the greatest boons conferred by British rule on the people of this country, has been reduced to a nullity. In spite of the assertions of Mr. Kenrick, the Advocate-General of Bengal, and Sir Reginald Craddock, the Home Member, that the law has all along been judiciously administered and that there are sufficient safeguards against any arbitrary action, under the law, on the part of any Local Government, the fact remains that the owner of a press or a newspaper

MUSSALMAN,
31st Jan. 1914.

can be called upon to deposit a security with the authorities without any satisfactory reason, and that even standard literature, as His Lordship Sir Lawrence Jenkins observed, can come within the clutches of this all-comprehensive law. This in itself is a sufficient condemnation of the Act, and it is deplorable that the rulers have not yet realized the gravity of the situation. It is, however, a matter of gratification that India publicists, specially their representatives in the Imperial Legislative Council, have been awake to their duties in this matter, and the resolution which the Hon'ble Mr. Surendra Nath Banarji moved in the Supreme Council, though very moderate, is an earnest of the sustained agitation which they are inclined to carry on, in this connection, both inside and outside the Council Chamber of Delhi. The paper is glad to learn that at least two non-official members of the Viceroy's Council are each going to introduce a Bill for the amendment of the Act. The demand of the public is no doubt for the total repeal of the law, it being unfit to continue to remain on the statute-book of any civilized administration, but if the proposed amendment be substantial it may not be altogether unacceptable to the people. Under the law, as it now stands, the demand of security is quite arbitrary. If security is at all necessary, the person concerned should at first be called upon to show cause why he should not deposit a certain amount as security for reasons to be clearly specified. The Crown should prove the offence complained of and if, after that, the defence made by the party does not appear satisfactory to the court, security may then be demanded. This order, too, should be appealable and the security may not be deposited before the time for appeal expires. Moreover, in the case of forfeiture of any security, the order should be passed after some judicial proceedings, as proposed in the case of demand of security, and not arbitrarily, as is done at present. Similarly, in the case of forfeiture of any book, pamphlet, newspaper or press, there must be some sort of judicial trial, and the magisterial order should be appealable. In short, everything that smacks of Russian method and is calculated to discredit a civilized government should be scrupulously avoided. It is the principle of English jurisprudence that the law should be so framed that an innocent person may not suffer, though a guilty one may occasionally escape punishment. When the Conspiracy Bill was discussed in the Imperial Legislative Council before it was passed, some official members stated that it was drawn up on the lines of the English law on the subject, and the non-officials, in their opinion, were therefore not justified in opposing it. The English law has sufficient safeguards against the misapplication of a law like the Conspiracy Act, while in India there are no such safeguards; but still the argument that it was on the lines of the English law on the subject, weighed with the officials and the Bill was passed into law. Why is not the same principle applied in the case of the press legislation? Is it at all consistent with the spirit of English law and English jurisprudence? Indians must come forward to express their feeling by holding public meetings and demonstrations, and by passing resolutions asking the Government of India for the immediate repeal of the law or at least for its substantial amendment. A meeting has already been held at Bankipore in this connection, and the paper trusts its countrymen will lose no time in holding similar meetings all over the country and thus demonstrate to the Government of India the intensity of their feeling and the necessity for the amendment of the Act, if not for its total repeal.

MUSSALMAN.
31st Jan. 1914.

119. The *Mussalman* remarks that nepotism and jobbery are the order of the day in the office of the Inspector-General of Registration, Bengal. The claims of qualified clerks and assistants are overlooked in the interest of the favourites of the present head of the Department. Mr. P. N. Mukharji, the Inspector-General of Registration, did not at first distinguish between Hindus and Mussalmans, and in most cases injustice was equally meted out to them, irrespective of caste and creed. He has gradually extended the area of his favouritism, which was at first confined to a selected few, and has thus cultivated a predilection for his own community. The number of Muhammadan clerks in his office has been reduced to one, and that gentleman being in charge of the registers in connection with the *sanads* granted to Kazis, could not and cannot be dispensed with. Formerly, one of the Inspectorships of Registration,

both in Bengal and Eastern Bengal, used to go to a Mussalman. In fact, in Eastern Bengal both the Inspectors were Mussalmans. On the retirement of Khan Bahadur Maulvi Aulad Husain his post has been given to a Hindu. Now there are two Hindu and one Muhammadan Inspectors. Of the two Hindus, one is Babu Manmohan Guha. Both Babu Manmohan and Maulvi Abdul Aziz, the Muhammadan Inspector, are on extension. The former is on his sixth extension and the latter on his fifth. The former is a cripple and cannot walk properly, and the latter is quite strong. In spite of the former's physical disability and the fact that he has been on a longer extension, Mr. Mukharji has decided to grant another extension to him and turn out Maulvi Abdul Aziz, apparently to replace him by a Hindu gentleman. This is the paper's information, and it will be glad if the head of the Department comes forward to say that it is incorrect. But if it is true, it does not know what defence Mr. Mukharji will put forward. Of the three Inspectors, only one is a Muhammadan, and if he is to retire, why should not a Muhammadan be appointed in his place? Moreover, if a cripple like Babu Manmohan Guha can be granted another extension, why should the stronger man, Maulvi Abdul Aziz, be denied the concession? It seems that in the Registration Department a regular crusade has begun against the Mussalmans. Will not the Government of Bengal come forward to intervene in the interests of justice and fairness?

120. The *Telegraph* observes that the Dacca manœuvres are proceeding according to the programme arranged previously.

TELEGRAPH,
21st Jan. 1914.

The Dacca manœuvres.

As yet no regrettable incident has occurred to mar its smooth and even course. So far as reports go, the troops are behaving as might be expected from men wearing His Majesty's uniform. Vast crowds are witnessing the manœuvres; but whether these would put a stop to dakaities or anarchical crimes is hard to say. The people, whether they have seen the different units or arms of the British Army or not, are perfectly aware of its strength and resources. The innocent and illiterate village folk may be lost in wonder when they see miles of bristling bayonets or witness the power and range of artillery, but the anarchists who work in secret and strike like sneaking cowards under cover of darkness would scarcely be moved by that spectacle; because they would never dare face the mighty British Army in the open. The paper hopes both the civil and military authorities will keep a strict eye on the troops and prevent any recurrence of the scenes that filched so much from the fair fame of the British Army in November last. *Apropos* of the presence of troops in the eastern districts of Bengal, there is a proposition on foot to employ two Indian infantry regiments on sentry and guard duty and thus set free the police force now employed on this duty for the prevention of dakaities. The difficulty would be that at out-stations and subdivisional head-quarters only small squads and detachments would be posted under petty non-commissioned officers. The men would not be as thoroughly under the control of the civil authorities and would not recognise their authority as policemen would. They might get out of hand and become a terror to the poor villagers, for there would be none on the spot to restrain them if necessary.

121. The *Amrita Bazar Patrika* remarks that the Bengal Chamber of Commerce at their forthcoming general meeting

AMRITA BAZAR
PATRIKA,
3rd Feb. 1914.

The new capital city of Delhi.

propose to pass a resolution "emphatically protesting against the excessive outlay of public funds on a new capital city at Delhi." It is as yet not known whether other provincial Chambers will join this movement or not; but the Indians are even more vitally interested in this question than European merchants. It is, therefore, their clear duty either to co-operate with the Bengal Chamber or organise a separate movement for themselves. The Chamber is anxious that if the Delhi scheme swallows a huge amount of the public revenue, there would be left very little money for the furtherance of the industrial, commercial and railway development of India. But the Indians need a mint of money for their very existence—for protecting themselves from the deadly effects of famine and pestilence. And yet they, that is, their custodians, the provincial Governments, get only a mere pittance from the Supreme Government, who have to nourish the Delhi fad at any cost. There is another important reason why the whole of the Indian community to a man should take a vigorous attitude against the

transfer of the capital to Delhi. There is no public opinion in that city to exercise a healthy control over the doings of the Government of India. As a matter of fact they are now carrying everything in their own way at their sweet will. What a pity that provincial jealousy should so blind the leaders of other provinces, both Indian and European, that they would rather injure their own vital interests than see Calcutta the seat of the Imperial Government. If Delhi cannot be given up, let it be the ceremonial capital, and let the administrative capital be shifted to any other place where there is a strong public opinion.

BENGALUR,
2nd Feb. 1914.

122. The *Bengalee* remarks that to those who have followed the course of the dispute between the property-owners of Bhowanipur and the Board of Improvement Trust

The Russa Road scheme.

the decision of the Government of Bengal on what is known as the Russa Road widening scheme must have come as a great surprise. Although with the greater part of the project there was substantial agreement between the local public and the Trustees, still it is now a notorious fact that the question of the compulsory acquisition of house-properties by the Board, not for the purpose of making the road but for recovering a considerable portion of the costs by the resale of the same, deeply exercised the public mind and gave rise to a good deal of agitation. It must be admitted that the Act under which such enormous powers are going to be exercised by the Trust is a new one, and many of its provisions bearing on the question require an authoritative interpretation by a court of law before the lay public can safely accept the action of the Board without misgiving or distrust. It is no doubt desirable to know what are the points of the dispute, and what the Government have done to settle any one of them. Without a fair attempt to understand the grounds on which they are based, it is absurd to decry all criticisms as mere tactics of obstruction, for co-operation on the part of the people can never mean mere subservience to the wishes of the powers that be. It will be remembered that ever since the publication of the draft declaration in November 1912, the local public have spared no effort to formulate their grievances with regard to it. They held public meetings, they addressed various representations, and finally they consulted the highest law officer of the Crown. It was strongly urged that the Board has neither the power nor the necessity for acquiring house-properties, especially residential houses, for revenue purposes. On behalf of the local people it was pointed out that the Board has various sources of revenue, and every individual who resides in this town, either permanently or temporarily, has to contribute both directly and indirectly towards the cost of the improvement works. Even the man who pays merely a flying visit to this city has to pay something to the Trust in the shape of the Terminal Tax. The owners and occupiers of houses pay taxes for the same, and in the event of their belonging to any trade or profession they pay license fees ranging from Rs. 2 to Rs. 200, annually. The Corporation of Calcutta is required by the statute to pay from the municipal funds a sum equal to one-half per cent. per quarter on the annual rateable valuation of all real properties in Calcutta. The Calcutta Municipality had originally the duty and obligation of providing open spaces and decent thoroughfares within the city, and their powers of imposing taxes were regulated in consideration of the fact that they have that obligation. But the Corporation have now been substantially relieved of the necessity of doing these works, and they pay to the Improvement Trust a substantial amount on a fixed scale. This contribution by the Corporation is really an indirect contribution by the inhabitants of the city. Besides, the people pay directly in the shape of enhanced duty in transfers of properties and the Terminal Tax. The two questions that were raised and will be raised again and again are these: can the Board, having an enormous source of revenue of their own and having the power of raising loans also on the security of the same, legitimately ask the house-owners of a particular locality to pay for the improvements of their properties, and even if there is any necessity, does the Act give them the power? That the position taken by the Board was one of great difficulty may be presumed from the long time taken by the Local Government in sanctioning the project, for the project was sent up in June last and its sanction was notified only last week. The Government

should shortly issue an official *communiqué*, so that the outside public may know the reason why the Government of Bengal has adopted an attitude which is so wholly opposed to the popular view of the matter, and why, above all, it has decided to act in defiance of the deliberate opinions expressed by its own Advocate-General. The situation calls for an explanation, and the paper appeals to His Excellency's counsellors to vouchsafe one that will enable it to know exactly the considerations which influenced His Excellency's Government. If unanimous protests, well-reasoned and influentially signed representations and piteous appeals are all to be brushed aside, and if those who stand to lose are not even allowed to know the reason why their pleas are rejected, surely one should not wonder why there should be discontent in the country.

123. The *Bengalee* understands that the question of appointing the

Appointment of the President of
the Improvement Trust Tribunal.

President of the Tribunal for adjudicating all matters relating to the acquisition of land for the Calcutta Improvement Trust is before the Govern-

ment. It is needless to remind the Government that the denial of the right of appeal to the High Court has already filled the people with alarm and despondency. Neither does the constitution of the Tribunal make for popular confidence. Of the three members who constitute the Tribunal, the President and one of the two Assessors are direct nominees of Government. The third is a nominee of the Corporation. The decision of the Tribunal is final. It is, therefore, natural that great dissatisfaction should have prevailed over the matter, which it is the duty of Government to allay as far as practicable. A member of the Civil Service is the President of the Trust, which is not the case in Bombay. Constituted as the Trust is, it is practically a one-man-show. The popular element is a microscopic minority. The Land Acquisition Collector is a Civilian; and rightly or wrongly, it is believed that the President of the Trust, whose recommendation is likely to influence the Government in selecting the presiding officer of the Tribunal, will also declare for a Civilian. The paper does not think that the President of the Trust has yet made any recommendation. It is needless to say that he is the most interested party. It is primarily his valuation that will be contested, and no wise Government ought to permit the selection to be influenced by such a powerful and interested party. It would be disastrous if the Judge happen to be a nominee of the head of the Trust whose valuation he will have to revise. The bulk of the cases before the Tribunal concerns the Indian tax-payers. Various interests such as those of joint family, *Debottar* family trust and others will come up before the Tribunal. It is necessary, therefore, that an Indian member of the Bar well versed in Hindu and Muhammadan law, usages and customs and qualified to test valuation of properties should be appointed as President of the Tribunal. The selection of such a person will inspire some confidence in the rate-payers and, having regard to the great dissatisfaction the denial of the right of appeal to the High Court and the constitution of the Tribunal have produced, it is incumbent on the Government to pacify the public by appointing an able and experienced Indian Barrister as its President.

124. The *Bengalee* wants some enlightenment on an important matter which has just come to notice in connection with the proceedings of the Improvement Trust Special

Ibid.

Land Acquisition Collector, Mr. Peterson, now sitting at No. 1, Hastings Street. Is it or is it not the fact that of late the Collector has been sending draft awards to the Chairman of the Improvement Trust ("for information," no doubt) before making his final awards in acquisition cases pending before him? Is it or is it not the fact, again, that in most of the recent cases the final awards thus made by the Collector after giving due "information" to the Chairman correspond to the pie to the estimates of valuation made in the office of the Improvement Trust for their own use? Is it or is it not, further, the fact that this "coincidence" of the estimates of the Trust and the awards of the Collector has been noticeable from only some short time ago, from after the return of the Hon'ble Mr. Bompas from his leave? If the facts really are as the questions imply, the procedure will be condemned by all as most objectionable. Under the Calcutta Municipal Act, the Chairman of the Corporation is expressly made also the "Collector" for purposes of the land acquisition proceedings under that Act, but it is significant that the Legislature deliberately

BENGALUR,
4th Feb. 1914.

BENGALUR,
5th Feb. 1914.

declined to make a similar provision under the Calcutta Improvement Act, so as to vest the Chairman of the Trust with the functions of the Land Acquisition Collector. And it is not difficult to see that there was good meaning and purpose in thus keeping the functions of the Chairman and of the Collector absolutely distinct. The paper is of opinion that the Collector in all proceedings under the Improvement Trust Act must act quite independently of the Trust; he must not even send for "information" drafts of his awards before finally pronouncing them as provided by law. What is sent for "information" may be misinterpreted by a stupid public as being sent "for approval and advice." An impression like that may be without the slightest foundation, but why should occasion be given at all for such an impression to go abroad? It is the Collector's business "to fix the sum which 'in his best judgment' is the value and should be offered;" in other words, it is the Collector's opinion which is to prevail, not the conflicting opinion imposed on him by another authority acting presumably on other materials. It would be a travesty of justice and fair-play to substitute for the Collector's opinion, the opinion of the Executive.

III.—LEGISLATION.

AMRITA BAZAR
PATRIKA,
2nd Feb 1914.

125. The *Amrita Bazar Patrika* observes that at the opening of the sixth annual Conference of the Co-operative Credit Societies of Bengal held at Writers' Buildings,

His Excellency the Governor made a very impressive and practical speech. That this movement has vast possibilities before it goes without saying. Lord Carmichael called it "a great movement which will not only bring wealth to the individual but will teach him thrift with all its economic advantages." "It will teach him more," added His Excellency. "It will teach him to work gratuitously for the good of his fellow-men, realising that his salvation is bound up in the salvation of those around him." The idea of economy, independence and altruism was ingrained in the minds of the people of this country in days gone by, but, alas, it has now practically disappeared. Two or three points in His Excellency's address require a word of comment. He says that the indebtedness of the agriculturists may be removed by the co-operative movement. This is, however, only possible if the crops, generally speaking, do not fail. In another place he observes that the phenomenal poverty of the Indian masses "cannot be cured by the executive action of a Government but by a great economic revolution" like the Co-operative Societies. Mere Co-operative Societies, however, can do very little if the executive action of the Government is not directed towards the lightening of the heavy taxation imposed on the people. His Excellency's appeal to young Indians to help the cause of co-operation is very appropriate, and it will not go in vain. But perhaps His Excellency is not aware that the majority of these young men are in a starving condition; and, in order to make them really useful, there should be some openings whereby they can earn at least the bare necessities of life for themselves. The paper thanks His Excellency for the high praise he bestowed on Mr. J. M. Mitra, the Registrar, but for whose unique talent, great organising powers, and hearty enthusiasm, the co-operative work in Bengal would not have made such a rapid and solid progress in so short a time. Lord Carmichael rightly remarked that "Mr. Mitra has fully justified his selection for the appointment of Registrar, and I am satisfied that under his guidance the movement is developing on sound and healthy lines."

AMRITA BAZAR
PATRIKA,
3rd Feb. 1914.

126. The *Amrita Bazar Patrika*, continuing its article on the subject, says that unfortunately the leaders and politicians have been directing their reforming activities and agita-

tions in a wrong direction. They want to build a pyramid from the apex and finish at the base. This means they are going against the laws of nature and courting certain failure. Let them, in short, apply their whole-hearted activities to the success of these infant Co-operative Societies and through it to the resuscitation of the dead village communities, and then our District Boards and Legislative Councils will be established on a really sound basis. Of course that would give them no scope for satisfying their higher ambition as orators, debaters and legislators. Indeed, it means selfless, silent and unassuming but solid work in the obscure and lifeless villages. But such work will be

eventually repaid by the spectacle of a reanimated and revived Indian nation that will no doubt gladden their patriotic hearts. In his speech at the Co-operative Conference His Excellency the Governor was pleased to ask young Indians to help this good movement with their co-operation. His Excellency remarked:—"It is not perhaps heroic work, but it is the quiet work of the multitude of men which brings about a great economic revolution." The paper very much wishes His Excellency could see his way to make a similar appeal to the prosperous and well-to-do leaders of the country, who do not labour under many of those disadvantages which starving youths do and who oftentimes fritter away their energies after phantoms. If they give their heart and money to this noble cause, they will bless themselves by blessing others, and commend to them the good example set in this connection by our distinguished countryman, Babu Saroda Charan Mitra. It is well this co-operative movement is being initiated and fostered by the kind efforts of the rulers. It is through the institutions and systems introduced by them that India has well nigh lost her beneficent indigenous organizations. Of course the rulers did not mean it; on the other hand, they did it all with the best of motives. But it has turned out otherwise and brought about results for which they had not perhaps bargained. It is thus in the fitness of things that the restoration should proceed from the same quarter whence the blight came. And their efforts in this direction, they may rest assured, won't be mere ploughing in the sand. From the several provincial reports of the working of the Co-operative Societies at hand, people are apt to lose sight of the other beneficial aspects of these organizations and merely look upon them as banking and loan-granting concerns offering facilities either for profitable investment, or for securing loans at convenient rates of interest. This in itself is no doubt a great thing, but they must not also forget the still higher phases of the movement. It is, therefore, the bounden duty of all our educated countrymen, as well as the officials concerned, to impress on the villagers the importance of these aspects of the organizations.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

127. The condition of the river Dhaleswary is causing serious anxiety to the people of this district as well as the Tangail subdivision in Mymensingh, writes the *Herald*. It has almost silted up at its source from the river Jumuna and bars have been formed at several places from there to Sabhar for want of current. The River Steam Navigation Company used to maintain a tri-weekly service from Dhaleswary Junction to Dacca, but has been compelled to cease plying any steamer from the junction to Pallora Ghat as it has been found impossible to do so. Country boats of even the shallowest draft cannot pass through the bars formed for about half the length of the river. The distress of the people, who live mainly upon rice and grain imported from other parts of the country, is easily imaginable. The cry at present is for railways. These would no doubt benefit those who have to travel. But to the vast mass of people who scarcely travel, railways would be of little value. To them as well as to those who have to travel, the drying up of the river Dhaleswary would be nothing less than a calamity. For the last few years, the Government has undertaken dredging operations in the Dhaleswary, but they are quite inadequate and insufficient. If the Government is really serious about this matter, then dredging operations of a much more extensive scale under expert supervision ought to be immediately undertaken. The paper invites the attention of the Government of Lord Carmichael to this important matter and hopes that an expert will be immediately sent to study the course of the river and propose means to improve its condition.

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